



A
PARAPHRASE
ON THE
FOUR EVANGELISTS;

WHEREIN,

For the Clearer Understanding of the Sacred History,
The whole Text and Paraphrase are printed in separate Columns
over-against each other.

WITH CRITICAL NOTES ON THE MORE DIFFICULT PASSAGES.

VERY USEFUL FOR FAMILIES.

IN TWO VOLUMES.

BY SAMUEL CLARKE, D. D.
LATE RECTOR OF ST. JAMES'S, WESTMINSTER.

A NEW EDITION:

VOL. I.

L O N D O N:

PRINTED FOR G. G. & J. ROBINSON, AND VERNOR & HOOD, LONDON;
W. H. LUNN, CAMBRIDGE; J. COOKE, OXFORD; J. MUNDELL & CO.
EDINBURGH; AND THE OTHER PROPRIETORS.

1795.

TO THE MOST REVEREND FATHER IN GOD,
THOMAS, LORD BISHOP OF CANTERBURY,
Esq. Esq.

MAY IT PLEASE YOUR GRACE,

TO accept favourably this Paraphrase upon St. Matthew, as an humble expression of that duty and honour which I, with all good men, owe to your Grace, whom the special providence of God has placed in the highest station of our church; where, by your wise government and pious example, you support and encourage true religion and virtue, which seem to be in great danger, not only from the bold pretenders to Atheism and Deism, but even from the many controversies about smaller matters, raised and uncharitably managed among Christians, while little regard is had to the great duties and most essential parts of religion.

The care, sincerity, and impartiality with respect to any theological controversies, wherewith I have endeavoured to explain in general the doctrine and history of our Saviour, may, I hope, procure me

pardon for the involuntary errors and failings in this performance. For as I cannot, without great presumption, suppose it free from mistakes ; so I trust I have nowhere offered any interpretation repugnant to the fundamental articles of our religion, or the necessary rules of holy life. And that I might not be deceived in matters of so great importance, I have (as I thought myself obliged to do) submitted these papers, before they were made public, to the view and censure of some of my superiors, on whose judgment I thought I might safely rely.

Now, that GOD may long preserve your Grace, for the good and honour of this church, is the constant prayer of,

My LORD,

Your Grace's

Most humble,

And obedient servant,

S. C.

T H E
P R E F A C E.

A MONG the many excellent Commentaries and Expositions which have been written upon the Books of the Holy Scripture, I have not yet seen any, wherein the text of the New Testament has been fully Paraphrased with brevity and plainness. Erasmus's performances of this kind is very eloquent and judicious; but his explications are large, having frequent digressions, and in many places, he indulges allegorical interpretations; and moreover, the beauty of his work is very much lost in our translation. The eminent and learned Bishop Hall wrote a pious Exposition upon particular difficult Texts; but because it was only upon particular texts, the design itself allowed him not to regard the transitions, and to make his paraphrase one continued uninterrupted discourse. Dr. Hammond has, with great pains, collected all the assistances of ancient and modern learning, and with great success applied them to the explication of the New Testament: But those who justly admire his great learning and skill in interpreting, yet complain of the obscurity and perplexedness of his style, which makes his Pharaphrase somewhat difficult, and of less general use; and besides, it was never printed by itself without his large notes. The Right Reverend Father in God, Dr. Patrick, Lord Bishop of Ely, has, with admirable learning and judiciousnes, brought this way of writing to perfection, in his Paraphrase upon some Books of the Old Testament; and all who desire to understand the Scriptures fully, will ever wish that his Lordship had gone through the whole writings

both of the Old and New Testament in the same way. Others who have written good Expositions upon the Holy Scriptures, have either made large commentaries, of less general and constant use, or have insisted chiefly on such critical observations, as are properly only for the learned.

I have endeavoured in these papers to express the full sense of the Evangelist in the plainest words, and to continue the sense without interruption by the clearest transitions I could. I have all along consulted the best expositors, and selected out of every one what seemed to discover the most natural meaning of the Text. And where any thing remarkable offered itself to my thoughts, different from what I met with in commentators, I set it down in short notes in the margin. But other critical observations I have generally omitted (excepting what use is made of them in the Paraphrase), that I might not swell the marginal notes into a commentary, and trouble the reader with repeating what others had said already. Through the whole, I have sincerely endeavoured to represent the doctrine of our Saviour in its original simplicity, without respect to any controversies in religion; and wherefoever I may have mistaken the sense of the Evangelist, I shall be always desirous to be better informed.

THE

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OF THE
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A

P A R A P H R A S E

ON THE

GOSPEL OF ST. MATTHEW.

C H A P. I.

Christ's Genealogy, ver. 1. The History of Christ's Conception and Birth, ver. 18.

1. **T**HE descent of Jesus Christ by birth, was (according to the prophesies that went before concerning him), from Abraham, to whom God had expressly promised, that *in his seed should all the nations of the earth be blessed*; and from David, of whose family the Messiah was by the whole Jewish nation without controversy expected to arise.

2. And his genealogy from *Abraham*, down to his reputed father *Joseph*, is this.

1. Abraham.
2. Isaac.
3. Jacob.
4. Judas.

1 **T**H E book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren.

3 And Judas begat Pharas and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram.

4 And Aram begat Aminidab, and Aminidab begat Naasson, and Naasson begat Salmon.

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse.

6 And Jesse begat David the king, and David the king begat Solomon of her *that had been the wife of Urias.*

7 And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa.

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

10 And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias.

5. Phares.

6. Esrom.

7. Aram.

8. Aminidab.

9. Naasson.

10. Salmon.

11. Booz.

12. Obed.

13. Jesse.

14. David,

1. Solomon.

2. Roboam.

3. Abia.

4. Asa.

5. Josaphat.

6. Joram.

7. Ozias.

8. Joatham.

9. Achaz.

10. Ezekias.

11. Manasses.

12. Amon.

13. Josias.

14. Jechonias,

14. Jechonias, or Jehoiakim; about the time of the Captivity.

1. Jechonias, or Jehoiachin,
2 Kings, xxiv. 6.

2. Salathiel.

3. Zorobabel.

4. Abiud.

5. Eliakim.

6. Azor.

7. Sadoc.

8. Achim.

9. Eliud.

10. Eleazar.

11. Matthan.

12. Jacob.

13. Joseph.

14. Jesus.

17. Thus from Abraham to David, are reckoned fourteen generations; likewise from David to the Babylonish captivity, fourteen generations; and from thence again to Christ, fourteen generations.

18. ¶ Now the birth of Christ was not after the manner of the rest of mankind, in the ordinary and natural

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.

12 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus who was called Christ.

17 So all the generations from Abraham to David, are fourteen generations: and from David until the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon unto Christ, are fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his

his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privately.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

22 (Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, (which being interpreted, is, God with us.)

way. But when his mother Mary was contracted to Joseph, before they came together, she was found to be with child by the extraordinary and miraculous operation of the Holy Ghost.

19. Joseph perceiving her to be with child without his knowledge, was much troubled and disturbed at it, being yet wholly ignorant of the divine mystery. Nevertheless, being a good and * compassionate man, he was unwilling to expose her to public shame, but resolved to put her away privately.

20. But while he was musing in his mind upon these things, an angel appeared to him in a dream, and said, Joseph, do not entertain any evil thoughts concerning Mary your wife; for she is not only innocent of what you wrongfully suspect her, but is also chosen of God to be the instrument of a great and miraculous work. For the child that is now conceived in her, is by the wonderful and immediate power of the Holy Ghost.

21. And she shall be delivered of a son; and his name shall be called Jesus, that is, *the Saviour*; for he shall be that long-expected Messiah, who, by giving himself a sacrifice for all *past* sins, and by publishing for the *future* the gracious terms of faith and repentance, shall deliver his people from the dominion and punishment of sin, and bring them to everlasting life.

22. And hereby shall be most eminently fulfilled that remarkable prophecy of Isaiah, (*Isa. vii. 14.*)

23. [Behold, a virgin shall conceive and bring forth a son, and he shall be called Immanuel, that is, God with us.]

* So the word ΡΥ in the Old Testament signifies, and from thence Μεσας in the LXX. and in the New Testament

24. When

24. When the angel had thus said, Joseph awaked ; and being fully satisfied of his wife's innocence and virtue, he obeys the command of God delivered by the angel, and received her cheerfully.

25. Yet, looking upon her to be hereby consecrated to God, he continues to abstain from her. And she brought forth her only son, and called his name Jesus.

24 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife :

25 And knew her not till she had brought forth her first-born son : and he called his name Jesus.

C H A P.

The History of the Magi, or Wise Men, come to worship Christ ; and of Herod's Cruelty and Death.

1. JESUS being thus born in Bethlehem of Judea, in the reign of king Herod, it was not long [before his coming into the world was made known, not only to those devout Jews, who waited for the appearing of the Messias and the redemption of Israel, but even to the Gentiles also. For at this time, certain astronomers, or philosophers, came from the eastern part of the world, as far as to Jerusalem.

2. And there they made inquiry, saying, Where is the great king that was born in Judea? For when we were afar off in our own country, we saw a new star ; from the appearance of which, we assuredly collected that *that great Prince*, whom the world, both from traditions and prophesies, expects

1 NOW when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born king of the Jews ? for we have seen his star in the east, and are come to worship him.

3 When

about this time is now born ; and this star directed us to Judea to seek for him, and we are come to pay him homage.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

3. Upon this inquiry made by the wise men, king Herod, who was a foreigner, and had been cruel and arbitrary, and feared that he should lose his kingdom, if that great prince, of whom he knew the nation had a general expectation, were now born, was extremely troubled and disturbed. And all Jerusalem likewise, was greatly moved at the *strangeness* of the inquiry.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea : for thus it is written by the prophet ;

6 And thou Bethlehem in the land of Juda, art not the least among the princes of Juda : for out of thee shall come a Governor that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

4. But Herod, to satisfy himself more fully, calls for the chief priests and teachers of the people, and inquires of them, *Where the Messiah, whom they expected, was to be born.*

5. They told him, in Bethlehem, a town of Judea ; for so the prophet Micah had foretold, in these words, (Mic. v. 2.)

6. And thou, Bethlehem, in the land of Judah, though thou beest but a small city, yet art thou by no means the least honourable amoung the principalities of Juda ; for out of thee shall arise a Governor, that shall rule my people Israel.

7. Herod at this answer being now more confirmed in his suspicion, that the child Jesus was designed to be prince and king of the Jews, resolved (if possible) to prevent it by destroying him ; and that this his wicked design might not miscarry by being discovered too soon, he contrives means to conceal the cruel purpose, under the pretence of piety. Calling therefore the wise men secretly to him, he inquires of them

them the exact time of the star's appearing.

8. And sends them to Bethlehem, saying, Go search carefully for the young child ; and when ye have found him, come and bring me word ; that I myself also may go and do obeisance to him.

8 And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.

9. The wise men not suspecting the king's wicked intentions, went accordingly to seek for the child : And as soon as they were out of the city, the star, which they had at first seen in the east, appeared to them again, and conducted them to the place where the child Jesus was.

9 When they had heard the king, they departed, and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was.

10. This appearing of the star to them again, assured them of the continuance of the divine assistance and direction, and filled their hearts with exceeding great joy.

10 When they saw the star, they rejoiced with exceeding great joy,

11. Entering, therefore, the house, to which the star had guided them, they found the child with his mother Mary ; and they fell down and worshipped him, and presented him with the choicest products of their eastern country ; with gold, frankincense, and myrrh.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother ; and fell down, and worshipped him ; and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh.

12. When they had done this, they prepared to return again unto Herod ; but God, to prevent the cruel designs of the king, commanded them in a dream not to go back to him, but to return home to their own country by another way.

12 And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word : for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt :

15 And was there until the death of Herod : that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.

16 ¶ Then Herod, when he saw he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

13. The wise men being thus sent home, and Herod disappointed of his expected information ; an angel appeared to Joseph in a dream, to acquaint him with Herod's design of killing the child, and to command him to flee with the child and his mother into Egypt, and to abide there till he should have notice given him when he might safely return.

14. Joseph, upon this warning, flees into Egypt by night, with Mary and the child ;

15. And there he continued till the death of Herod. Whereby were remarkably accomplished those words of the prophet Hosea, which, under the type of the children of Israel, had their principal respect to Christ : *Out of Egypt have I called my Son,* (Hos. xi. 1.)

16. In the mean time; Herod finding that the wise men had deceived him, and were gone home, fell into a great rage ; and to make sure that the child should not escape him, he commanded all the children under two years old, that were in Bethlehem, and the neighbouring villages, to be slain ; having gathered from his conference with the wise men, that Jesus could not yet be arrived at that age.

17. Then were accomplished these words of the prophet Jeremy; (Jer. xxxi. 15.)

18. *In Ramah was there a voice heard, lamentation and weeping and great mourning; Rachel weeping for her children, and would not be comforted, because they are not.*

19. Not long after this Herod died: And then the angel which had commanded Joseph to flee into Egypt, appeared to him again in a dream there:

20. And commanded him to return with the child and his mother into the land of Israel; for that Herod, who had designed to kill the child, was now dead himself.

21. Accordingly Joseph, in obedience to the divine command, returned with the child and his mother into the land of Israel.

22. Nevertheless, hearing Archelaus succeeded his father Herod in the kingdom of Judea, and fearing lest this new prince should imitate his father's cruelty, he durst not venture to dwell in Judea, but by the divine direction retired into Galilee.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee;

23 And

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

23. And there he dwelt in the city Nazareth. From whence Jesus was called a Nazarite : As the prophets had foretold that he should *be*, in several senses of that word : And particularly, as it was prophesied in those words, Judg. xiii. 5. which were spoken of Sampson as a type of Christ : *He + shall be a Nazarite from the womb.*

C H A P. III.

John the Baptist's Life and Office, ver. 1. The Baptism of Christ, ver. 13.

1 IN those days came John the Baptist preaching in the wilderness of Judea,

2 And saying, Repent ye ; for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the

1. THUS Jesus dwelt privately with his parents, till the time drew near that he was to begin his public ministry : About which time, his forerunner, John the Baptist, began to preach in the wilderness of Judea.

2. And the subject of John's preaching to the people, was, that they should repent and reform their lives ; because now the kingdom of the Messias and the Christian religion was about to be established ; wherein all ceremonial performances being to cease, nothing but true repentance and sincere obedience was required, and would be accepted by God, to eternal life.

3. This John the Baptist was that forerunner of Christ, of whom Esaias

+ This place, though scarce taken notice of by commentators, seems to be more immediately respected by the Evangelist, than those where only the word נזָר or נזָר is used in different senses.

pheſied, that in like manner as power-ful princes use to have the ways clear-ed and levelled before them, so this man was, by his preaching of repen-tance, to prepare mens hearts for the reception of the gospel.

4. Now the manner in which this preacher of repen-tance appeared, was with all humility, holiness, and aust-e-ri-ty of life. His clothing was of the most common and meanest kind of gar-
+ *Aργιός* ments, and his food was of the + coarseſt
some un-ſort.
derſtand of
herbs, o-
thers of a-
nimal, and garb of a prophet, and prea-ching
without a-
ny materi-
al differ-
ence of the rufalem and of all Judea, came out to
ſense. him;

5. Upon his appearing in this form and garb of a prophet, and prea-ching without a- the necessity and the acceptableness of
ny materi-
al differ-
ence of the rufalem and of all Judea, came out to
ſense. him;

6. And they were baptized by him in the river Jordan, publicly confessing their former sins, and professing their resolutions of amendment of life.

7. ¶ Now among the rest that came thus to be baptized by John, were many of the Pharisees and Sadducees, men of great pride, valuing themselves on their being descended from Abraham and the patriarchs, and trusting in their strict obser-vance of certain outward and ceremonial rites of the law. These men John severely reproved, saying, O ye perverse and hypocritical genera-tion of men! think not that by being baptized of me, or by any other ritua-l or external performance, you can escape the wrath and judgment of God.

8. But if ye will indeed escape it, re-pent and forsake your sins; reform your lives to the obedience of God's commands; and this do with such hu-

prophet Eliaſ, ſaying,
The voice of one cry-ing in the wildernes, Prepare ye the way of the Lord, make his paths ſtraight.

4 And the ſame John had his raiment of ca-mels hair, and a leathern girdle about his loins; and his meat was locuſts and wild honey.

5 Then went out to him Jeruſalem and all Judea, and all the re-gion round about Jor-dan,

6 And were bap-tized of him in Jor-dan, confessing their sins.

7 ¶ But when he ſaw many of the Pharifees and Sadducees come to his baptism, he ſaid unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth there-fore fruits meet for re-pentance.

9 And

9 And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to rise up children unto Abraham.

10 And now also the ax is laid unto the root of the tree: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire,

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

mility and constancy, as may prove the truth and sincerity of your repentance.

9. And do not imagine that you shall escape the wrath of God, by being the children of Abraham. For if you imitate not his faith and his piety, God will cast you off, and adopt men from among the Gentiles, or even raise men out of the stones of the earth, (rather than save you in your wickedness); who shall succeed in the faith, and in the obedience, and in the blessing of Abraham.

10. Nor is there any more time of delay. God is now about to offer the last dispensation of repentance and mercy: and if you do not immediately repent and reform your lives, his vengeance hangs over you as fruitless trees ready to be cut down, and you shall be utterly and irrecoverably destroyed.

11. And I indeed, as a sign to oblige you to repent and prepare yourselves for the coming of the Messiah, do baptize you with water. But when he himself shall appear, who is so far superior to me, as that I account not myself worthy to do the meanest offices for him, he shall baptize you with the powerful influence of his Holy Spirit, whose appearance shall be as fire, [Acts ii. 3.]

12. And he shall thoroughly try the spirits of men, as when with a fan one separateth the chaff from the corn: and those who are sincere and good, he shall preserve and reward; but those who are wicked and incorrigible, he shall condemn to utter destruction, as the chaff to the fire.

13. ¶ Thus John instructed those that were to be baptized by him. And while he was thus baptizing, Jesus himself came down from Galilee to Jordan, to be baptized of him.

14. But John, knowing him now by immediate revelation, to be the person, † whom God, by the signal of the visible descent of the Holy Ghost, would immediately discover to be the Messiah, refused to baptize him, saying, It is much more fit that you should baptize me, than I you.

15. But Jesus said to him, You shall baptize me notwithstanding. For thus God hath appointed to initiate me into my ministry; and thus it becomes us to give an example of doing all things decently and with order. Then John baptized him.

16. Jesus being thus baptized, came up out of the water; and immediately John saw the appointed token: The clouds opened, and the Spirit of God descended like a dove, and rested upon Jesus.

17. And with it a voice was heard out of heaven, saying, This is my beloved Son, the Messiah sent into the world to reveal the will of God to mankind; him believe ye and obey.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

C H A P.

† By this history of St. Matthew, John seems to have known Christ before he baptized him; whereas, in St. John, Christ seems to have been first made known to him by the descent of the Holy Ghost after his baptism. It is most probable, that God having before given John that token to know Christ by, did, upon Christ's coming to be baptized, reveal to John that this was the person, upon whom he should presently see the signal.

C H A P. IV.

*Christ's Fasting and Temptation, ver. 1. His beginning to Preach,
ver. 12. His choosing Apostles, ver. 18.*

1 THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the

1. AFTER this, Jesus, by the conduct of the Spirit of God, retired into the wilderness, to prepare himself for his ministry by prayer and fasting, and to resist and vanquish the temptations of the devil.

2. In this place he continued fasting for forty days and forty nights together, as Moses and Elias, the two great prophets under the law, had done; after which he grew hungry.

3. Upon this occasion, the devil hoping to prevail upon him through the infirmity of his body, to do somewhat that might argue some distrust in his mind concerning the providence of God, assaults him with the first temptation, saying, If you are indeed the Son of God, make proof now of your power, to your own relief, and command that these stones be turned into bread.

4. But Jesus answered, It is *not by* mere bread (as the scripture saith, Deut. vii. 3.), that the *life* of man is sustained, but by the Providence and the blessing of God.

5. This temptation failing, the devil carries him into Jerusalem, and placeth him upon the edge of the battlements of the temple;

6. And saith, If you be the Son of God, throw yourself down now, and try if God

God will miraculously preserve you : For if you be indeed the Son of God, you have a promise in scripture, (Ps. xci. 11.) [that he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.]

7. But Jesus answered ; Again the scripture faith (Deut. vi. 16.), *Thou shalt not tempt the Lord thy God.* In present dangers we are to rely upon God ; but we must not wilfully throw ourselves into danger, on purpose to tempt his power or goodness to work a miracle to preserve us.

8. This temptation likewise failing, the devil resolves to make one trial more ; and carrying him up into an exceeding high mountain, he at once made to him a representation of all the kingdoms of the world, in their greatest splendour and glory.

9. And faith, All these things will I give you ; you shall have all the riches, and honour, and pleasure, that the whole world can afford, if you will but pay me an acknowledgment, and worship me.

10. But Jesus answered with indignation, Depart from me, Satan ; for the scripture faith (Deut. vi. 13.), *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

11. The devil being thus thrice disappointed and baffled, and despairing to succeed in any other temptations, departed from Jesus : And good angels came and ministered unto him, rejoicing at his victory, comforting him after his trial, refreshing him after his long fast.

Son of God, cast thyself down : for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them,

9 And faith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim :

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, by the way of the sea beyond Jordan, Galilee of the Gentiles :

16 The people which sat in darkness, saw great light : and to them which sat in the region and shadow of death, light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

12. ¶ After these things, Jesus hearing that John the Baptist was cast into prison by Herod, retired into Galilee.

13. And leaving Nazareth, he came and dwelt at Capernaum, a city of great resort, near the lake of Tiberias, on the borders of Zabulon and Nephthalim.

14. Where, by his gracious presence and continuance among them, was remarkably fulfilled that prophecy of Esaias, (Isa. ix. 1.)

15. [The dimness shall be no more, as in the time of her vexation. But as at the first he + made contemptible the land of Zebulon, and the land of Napthale ; so afterwards he shall make them * glorious ; even by the way of the sea beyond Jordan, Galilee of the Gentiles.

16. [The people which sat in darkness, saw a great light ; and to them which sat in the region and shadow of death, light is sprung up.]

17. From this time Jesus began his ministry, preaching to the people that they should repent and reform their lives ; for that now God was about to establish the kingdom of the Messiah, and to make his last dispensation or discovery of his will to mankind ; wherein no external or ceremonial performances, but only faith and true repentance, and sincerely renewed obedience, should be accepted to the salvation of sinners.

18. ¶ Being

+ * So Mr. Mede most truly renders the word **לְכָבֵד** and **הַכָּבֵד**. I have added also the first words of the verse, which perhaps he needed not to have rejected to the foregoing chapter.

18. ¶ Being therefore about to enter upon his public preaching, he began to choose to himself certain disciples, who should be witnesses of his miracles and of his preaching while he lived, and should publish both his works and doctrine through the world after his death. And first, as he was walking by the lake of Genafereth, he saw two fishermen that were brethren, Simon (who is also called Peter), and Andrew, fishing n the lake.

19. And he said unto them, Follow me, and I will teach you a more noble and excellent calling. From henceforth ye shall catch men ; that is, ye shall gain and convert them from sin and misery, to righteousness and happiness.

20. Upon this invitation, they presently left their nets, and followed him; being very willing to forsake their former employment, to be sent upon a work that should more immediately tend to the glory of God, and to the good of men.

21. A little after, he saw two other brethren, James and John the sons of Zebedee, in a boat with their father, mending their nets ; and he called them likewise.

22. And these also, without delay, followed him ; quitting the profit of their trade, and their dearest relations, to be employed in so excellent and divine a work.

23. With these men Jesus travelled over all Galilee, preaching, not only privately, but also openly in all their places of public worship ; teaching them his true religion, and proving the authority and the goodness of his doctrine, by the beneficial miracles of heal-

18 ¶ And Jesus walking by the sea of Galilee, saw two brethren; Simon called Peter, and Andrew his brother, casting a net into the sea : (for they were fishers.)

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw two other brethren, James the son of Zebedee, and John his brother, in a ship with Zebedees their father, mending their nets : and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

24 And

24 And his fame went throughout all Syria ; and they brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsey ; and he healed them.

25 And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

ing of all manner of diseases and infirmitiess.

24. By this means his fame presently spread over Syria ; so that all sorts of diseased persons, and lunatics, and men possessed with devils, were brought to him from all parts ; and he healed them with a word.

25. And a great multitude of the people followed him from all parts of the country ; from Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond Jordan.

C H A P. V.

Christ's Sermon on the Mount, beginning with the Beatitudes, ver.

1. *Christ's Disciples to be Examples to the World, ver. 13. The Gospel fulfils and improves the Law, ver. 17. In the Case of Murder and Anger, ver. 21. In the Case of Adultery and Lust, ver. 27. In the Case of Divorces, ver. 31. In the Case of Swearing, ver. 33. In the Case of Revenge, ver. 38. Of loving our Enemies, ver. 43.*

1 AND seeing the multitudes, he went up into a mountain : and when he was set, his disciples came unto him.

1. JESUS being pressed with the great multitude of people, retired from them to the top of a hill ; and when he was sat down, his disciples, and [†] as many as were desirous to hear ^{+ Luke vii.} his doctrine, drew near and stood about ^{1.} him.

2. And

2. And he taught them in short the doctrine of the Christian religion, saying,

3. Blessed are those that are poor and humble, modest and contented ; who set not their hearts upon this present world, nor too eagerly seek the riches and splendour of it ; who prefer righteousness before wealth and honour, and can readily despise and contentedly part with these things for the sake of religion : Blessed, I say, are these men ; for they are fitly prepared to be members of the true church of God here, and shall be rewarded with eternal happiness hereafter.

4. Blessed are those who live not in voluptuousness, but seriously lament the sins and follies, and patiently endure the hardships and afflictions of this present life ; for they shall be comforted with the present peace and joy of the Holy Ghost, and with the happiness of the world to come.

5. Blessed are those, who are of a meek and gentle, a quiet and harmless spirit ; free from passion and violence, from haughtiness and turbulence : For such men shall generally be secured in the quiet possession of their rights in this world, by the peculiar providence of God ; or however, shall have an inheritance in that *new earth* (2 Pet. iii. 13.), wherein peace and righteousness are for ever to dwell.

6. Blessed are those who earnestly desire to become truly virtuous and religious : For the grace of God will never fail to direct such men in the *right way*, and to assist them with *sufficient means*, to attain the fruition of true virtue, both in the satisfaction of the *present practice of it*, and in the fulness of its *future reward*.

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit : for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn : for they shall be comforted.

5 Blessed *are* the meek : for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness : for they shall be filled.

7 Blessed

7 Blessed are the merciful : for they shall obtain mercy.

8 Blessed are the pure in heart : for they shall see God.

9 Blessed are the peace-makers : for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness sake : for theirs is the kingdom of heaven.

11 Blessed are ye when men shall revile you, and persecute you,

7. Blessed are those who are merciful and compassionate, ready to relieve the necessities of those that want, and to forgive the faults of those who have offended them : For to such men God will be proportionably compassionate, in the more ready forgivennes of their sins, and in bestowing on them the greater abundance of his mercy.

8. Blessed are those who are truly pure and holy, free from hypocrisy, and uncleanness : from all filthiness both of flesh and spirit : For to such men, God will make greater and clearer manifestations of himself in this life ; and in that which is to come, they shall have a nearer and more immediate access to his presence and glory.

9. Blessed are those who make it their busyness to promote the peace and welfare of mankind ; to do to all men all the good they can, at all times ; and to endeavour to settle the world in universal quiet and love : For these men, being made like to God in the imitation of his most excellent attributes, his goodness and love ; shall be owned and received by him as his peculiar children, and shall be made like him also in the participation of his happiness.

10. Lastly, Blessed are those, who undauntedly suffer for the sake of virtue and true religion : For these men, having given the greatest possible proof of their sincerity and constancy, shall receive an extraordinary crown, and a particular degree of reward in heaven.

11. When, therefore, men shall revile and reproach and persecute you, and say all manner of evil things of you falsely,

falsely, and do all manner of injuries to you unjustly, only for the sake of virtue and the profession of the truth ; then esteem yourselves doubly happy.

12. Then rejoice, triumph, and leap for joy ; for exceeding great shall be your reward in heaven. For thus in old time were the prophets and the best of men persecuted, with whom, if ye patiently endure sufferings, ye shall also partake of their extraordinary reward.

13. ¶ Be courageous, therefore, and constant, and patient. Ye are to be teachers and examples to the world. If by your sound doctrine and unblameable lives, ye propagate true religion and virtue, ye shall preserve the world from corruption : But if ye, who are to be the instruments of reforming mankind, shall yourselves degenerate into loftness and vice ; wherewithal shall ye be corrected and amended ? Ye will become the most useles, and incurable, and contemptible of men.

14. Ye are to be set up as a light in the world ; to lead men by your doctrine from error to truth ; and to convert them by your example from wickedness to virtue. Ye are to be the standard of true religion, set up in the sight of all men, like a city built upon a hill.

15. As therefore a city upon a hill cannot be hid from the sight of those that pass by : And as a candle useth not to be put under a bushel, but to be set in a candlestick to give light to the whole house :

16. Even so ought ye to be careful to make the example of your good lives

and shall say all manner of evil against you falsely for my sake.

12 Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth ; but if the salt have lost his favour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill, cannot be hid.

15 Neither do men light a candle, and put it under a bushel : but on a candlestick, and it giveth a light unto all that are in the house.

16 Let your light so shine before men, that

that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law or the prophets : I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven:

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in

bright and conspicuous before men ; that they being thereby convinced of the excellency of your doctrine, may be converted to the belief of true religion, and to the practice of true virtue, and so give glory to God.

17. ¶ And do not think, because I give you these new precepts, that therefore I am come to destroy or abrogate the law and the prophets. No : I am not come to dissolve any one natural or moral obligation ; but, on the contrary, to fulfil what was typified, to explain what was obscure, and to complete what was imperfect.

18. For assuredly there shall not be any part of the typical or ceremonial law, but shall truly be fulfilled ; nor any one precept of the natural or moral law, but shall continue in its full force and obligation, so long as the world endures.

19. Whosoever therefore shall break any one of the least of these moral precepts, not ignorantly or by surprise, but wilfully and presumptuously, so as to persist deliberately in the breach of it, and to teach or encourage others to do so likewise, he can be no good Christian, nor shall have any place in the kingdom of heaven. But, on the contrary, he that practises all these moral precepts, and teaches others the necessity of doing the same; such a one is the best Christian, and shall be sure of the greatest reward.

20. So that unless your righteousness be more universal and more sincere than that of the Jewish doctors, scribes, and Pharisees, who frequently preferred outward ceremonies before moral

duties, ye cannot be good Christians, nor enter into the kingdom of heaven.

21. ¶ Thus the Christian religion is not designed to abolish the moral law, but to perfect and exalt it in many instances. As, for example: The law forbade *murder*, under the * pain of death.

* Erod.
xxi. 12.
Lev. xxiv.
17.

22. But I say unto you, Whosoever shall so much as *indulge rash and causeless anger or passion*, shall be liable to be punished by God in another life, with a punishment proportionable to the severity of that capital one inflicted by the Jews on murderers. But he that shall suffer his passion to rise higher, and use himself to *mock and deride others*, shall be further punished by God, with a severity proportionable to the greater punishments which used to be inflicted by the higher council of the Jews upon the boldest offenders. But he that shall yet further indulge his passion, and accustom himself to *rail, slander, and revile others*, shall be punished by God with the severest of all the degrees of punishment, answering to that extraordinary one amongst men, of being burnt alive.

23. If, therefore, when you are about to pay an act of worship to God, you remember that there is any offence or difference between you and another, which may thus provoke God's anger against you,

24. Go immediately, and be first reconciled to your adversary, and then come and worship God.

25. Above all things, be sure to put a timely end to all contentions that may arise, before things come to extremity, and it prove too late.

no cause enter into the kingdom of heaven.

21. ¶ Ye have heard, that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment.

22. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23. Therefore, if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee,

24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine adversary quickly, while thou art in the way with him: lest at any time the adversary

adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

26. For as when one is going before the magistrate with his adversary, he may easily agree with him in the way, and put an end to the difference; but when once sentence is past, and he is put in prison, there is no more hope: So while God graciously affords you time and space, you may easily put an end to all unchristian contentions; but if you be slow, and delay till judgment overtake you, the time will be past, and there will remain nothing but endless punishment.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish,

27. ¶ Again, the law saith, Thou shalt not commit *adultery*.

28. But I say unto you, Whosoever looketh on a woman with unchaste desires and intentions, is guilty of adultery in his own mind, and in the judgment of God, though he has not opportunity to commit the fact.

29. & 30. Perhaps these more strict and exalted precepts may seem very difficult to be practised, like plucking out a right eye, or cutting off a right hand. But if any thing as dear to you as your right hand or right eye, be a cause of making you to sin, it is much better to resolve to part with it, and to suffer the present inconvenience, how great soever it be, than to let it be the cause of your eternal ruin.

31. ¶ Again, the law permitted a man *in several cases to give his wife a bill of divorcement*, and to put her away.

32. But I say unto you, This was not according to the original design of God, but only permitted to the Jews, because of the hardness of their hearts, and to prevent greater evils. From henceforth, therefore, whosoever shall *put away his wife, and marry another, excepting only for the cause of adultery*, shall be accounted guilty of causing both her that is put away, and him that shall afterwards marry her, to commit adultery.

33. ¶ Again, the law required that men *should not forswear themselves, but religiously perform whatever they had obliged themselves to by oath*.

34. But I say unto you, * *Swear not at all in common conversation.* Invoke not the name of God upon light occasions; but let your conversation be always so sincere and true, that your affirmation may be received as an oath. And do not think that mincing an oath, or swearing by any other thing, will excuse you from the guilt of this sin. For, swearing by any of the creatures, is in effect swearing by him that made them. Swear not therefore by heaven; for this is swearing by the throne of God, and consequently by God himself.

35. Neither may you swear by the earth; for this is swearing by the footstool of God, and consequently by God himself. Neither may you swear by Jerusalem; for this is swearing by

and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

32 But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but that perform unto the Lord thine oaths.

34 But I say unto you, Swear not at all; neither by heaven, for it is Gods throne :

35 Nor by the earth, for it is his footstool: neither by Jerusalem, for

* It is evident our Saviour does not here forbid swearing solemnly to any truth before a magistrate, &c.

it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, yea, yea; nay, nay : for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth.

39 But I say unto you, that ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.



42 Give to him that asketh thee, and from him that would borrow

the city and temple of God, and consequently by God himself.

36. Neither may you swear by any other less sacred thing whatsoever ; for every such thing is the creature of God, and you have not any power over it.

37. But let your whole conversation be only bare affirmations or denials : For whatever expressions are more than such, do proceed from some evil cause.

38. ¶ Again, the law allowed *retaliation of evil* ; and that injury should be returned for injury, and loss for loss.

39. But I say unto you, *return not evil for evil*. But if any man injure you, and you cannot be relieved by *just and Christian authority*, let him rather injure you * still, than that you should right *yourselves* by revenge.

40. And if any man, even in going to law before *just authority*, will be contentious, and extort from you your due ; suffer him in small matters to go away with it, and † rather yield him *even more*, than continue in contention with him.

41. And if a man will compel you to do an unreasonable thing, such as he has no right to demand ; be content to do it, and even more than he demands, rather than return him violence for his violence.

42. In all things endeavour to relieve the necessities, and contribute to the peace and satisfaction of all men. To

C 3

him

* Christ does not forbid here to resist *robbers* and *murderers*, but is to be understood of smaller oppressions.

† So *Justin Martyr* reads the words somewhat more emphatically, "Αφεις αὐτῷ ἡ καὶ τὸ εἰρήνην.

him that begs any thing of you, give freely ; and to him that desires to borrow, be not unwilling to lend.

43. ¶ Lastly, 'The law commands men to love their neighbours, but permits them to hate their enemies.'

44. But I say unto you, Love not only those who love you, but even those who are your greatest enemies ; speak well, not only of those who speak well of you, but even of those also who revile and curse you ; be kind, not only to those who are kind to you, but even to those also who hate and reproach you ; and pray, not only for those who are friendly to you, but even for those also who injure and persecute you.

45. Raise your virtue and goodness above the common rate of *men* : Let it be so universal, as to come up to the imitation of God ; who bestoweth the benefit of his sun and rain upon the unjust and wicked, as well as upon the just and good.

46. If ye love only those who love you, what extraordinary reward does this deserve ? This is not at all above the ordinary practice of mankind ; it is no more than what is generally done, even by persons of the lowest character.

47. And if ye be kind and friendly only to those who are the same to you, what extraordinary matter is this ? This is no more than what the worst of men think themselves bound to do in common gratitude.

48. But let your charity and well-doing far exceed this common practice of men. Let it extend itself universally, in imitation of the divine goodness, which is the greatest excellency and perfection of God.

of thee, turn not thou away.

43. ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy :

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you :

45. That ye may be the children of your Father which is in heaven ; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, what reward have ye ? do not even the publicans the same ?

47. And if ye salute your brethren only, what do you more than others ? do not even the publicans so ?

48. Be ye therefore perfect, even as your Father, which is heaven is perfect.

C H A P. VI.

Of Alms, ver. 1. Of Prayer, ver. 5. Of Fasting, ver. 16. Of the Opposition between this World and the next, ver. 19.

1. TAKE heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven.

2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward.

3. But when thou doest thy alms, let not thy left hand know what thy right hand doeth :

1. THESE are the instances, where-in your righteousness must exceed the righteousness of the Jewish doctors and Pharisees, if ye will attain to the virtue and reward of true Christians. There are, on the other hand, several practices of theirs, which, if ye will be my disciples, ye must as carefully avoid. And, first, be careful not to give your *alms* openly, out of ostentation, to be seen and commended of men ; for if ye do, this praise of men will be reckoned to you as your reward, and ye shall have no reward in the kingdom of heaven.

2. When therefore you do any act of charity, be not like the hypocritical Pharisees, who strive to do it in the most open and public places, and contrive all possible ways to proclaim and publish it, that they may be admired and applauded by men. I tell you assuredly, this shall be their only reward, and they must expect no other from God.

3. But when you bestow your aims, or do any act of mercy (except in such cases where you may modestly by your good example stir up others to the like practice, to the greater *glory of God and good of men* : except, I say, in such cases), choose to do it with the greatest privacy and secrecy possible.

C 4

4 And

4. And God, who sees perfectly your secret piety, which cannot be seen or applauded of men, and approves the sincerity of your heart, will at the resurrection of the just, when all the actions of men shall be made public, reward you openly before men and angels.

5. ¶ Again, When you offer up to God your *private prayers*, be not like the *hypocritical Pharisees*, who choose to say their pretended *private prayers* in the streets and places of common concourse, that they may be seen and applauded by men. I tell you assuredly, this shall be their only reward, and they must expect no other from God.

6. But when you put up your private prayers to God, let each one retire alone into his closet, and shut himself up; and God, who heareth your most secret petitions, will openly reward your piety and devotion.

7. Only when you pray, do not use a multitude of words and vain repetitions, as is usual among the Heathens; for they pray in such a manner, as if God regarded the labour of the outward action more than the inward affection of the mind, or could be persuaded and prevailed upon by a multiplicity of expressions.

8. Do not therefore imitate them in this: for God, who knoweth all things, knoweth particularly all your wants, even before you ask him.

9. But when you pray, use some such short form as this: [Almighty God, the Creator and Governor of all things, and the most bountiful Benefactor of those who fear and obey thee, grant that all reasonable creatures, who are capable of understanding the great-

4 That thine alms may be in secret: and thy Father which feeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which feeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name.

ness and glory of thy attributes, may unsigneledly admire and adore thee ; and express their veneration and praises of thee, in ways most suitable to the condition of their nature and the discoveries of thy will.

10 Thy kingdom come.
Thy will be done in earth as it is in heaven.

10. Grant that all mankind may come to the knowledge and belief of thy true religion : that the kingdom of Christ may be extended over all the earth ; and the external laws of godliness, righteousness, charity, and sobriety, be established through the whole world. Grant that all who profess this thy true religion, may live in perfect obedience to the laws thereof ; and that men, as the infirmity of their nature will permit, may obey thee with proportionable sincerity and constancy, as do the spirits of the blessed in heaven.

11 Give us this day our daily bread.

11. Bestow upon us every day, through the remaining part of our lives, as many of the things of this present world, as may be sufficient for our necessary subsistence, and for the useful and innocent conveniences of life.

12 And forgive us our debts, as we forgive our debtors.

12. Forgive us our sins, and withhold thy punishments which we have thereby deserved ; in like manner as we freely and heartily forgive all those injuries and offences, which have by others been done to us.

13 And lead us not into temptation, but deliver us from evil : for thine is the kingdom, and the power, and the glory for ever. Amen.

13. Take from us the causes and occasions of temptations, or else deliver us from the power of them : that we may not be moved, either with the encitements of riches, honours, or pleasure ; or with the fear of want, disgrace, or pain ; to do any thing knowingly contrary to thy will. And deliver us from all the evils and calamities,

lamities, which either the malice of the devil, or the wickedness or misfortunes of the world might bring upon us. These petitions we offer up unto thee, O God, knowing that thou *canst*, and trusting in thy mercy that thou *wilt* do for us more than we can desire or deserve; who are infinite in power, glory and majesty, from everlasting to everlasting.] Amen.

14. After this manner ought ye to pray unto God. And in this prayer which I have now prescribed to you, ye are more especially to observe, that I have taught you to expect and pray for forgiveness of your sins at the hands of God, only in like manner as ye forgive one another your offences and trespasses. For if ye readily forgive your trespasses against each other, God indeed will likewise upon this condition forgive you your sins.

15. But if ye will not forgive one another, be assured that neither will God be moved by any prayers or entreaties to forgive you.

16. ¶ Again, when ye fast, be not like the hypocritical Pharisees, who put on sad and mournful looks, going about in mean and sordid garments, and with unwashed faces, that they may appear to men to be wonderfully devout, and may be applauded for the strictness and severity of their fast. I tell you assuredly this shall be their only reward, and they must expect no other from God.

17. But when you fast, appear to men as at other times; put on no mournful looks, and make no ostentation of strictness and severity.

18. Make no affected show of fasting and sadness, but humble yourselves

14 For, if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face:

18 That thou appear not unto men to fast, but unto

unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

secretly in your devotions before God; and God who seeth the secret humiliations of your souls, will reward you openly before men and angels.

19. ¶ In sum, whatever you do, regard not so much the appearances of *this present world*; but in all your actions have principally a respect to *that which is to come*. Be not over-solicitous to lay up a treasure of riches upon earth, which a thousand accidents may easily rob you of.

20. But be careful of good works, proceeding from true faith and love, to lay up a treasure of rewards in heaven, which no power upon earth, nor any accident can possibly deprive you of.

21. For if your chief designs be to lay up a treasure here upon earth, your heart and affections will be fixed upon these things; and you will never be able to preserve that pious, resigned, and heavenly temper of mind, which the Christian religion indispensably requires. But if the principal aim of your life, be to secure a treasure of happiness in heaven, then will your heart also and affections be settled there.

22. Above all things therefore be sure to preserve this *true judgment of the difference of things*, viz. that the happiness of heaven is the treasure upon which your hearts are to be fixed; and that the things of this world ought not to be too eagerly desired, but to be sought with moderation, and used with simplicity and *liberality*. For as the *eye*, is to the direction of the *body*; so is this *true judgment of things*, to the state of the *soul*. If the *eye* be *clear* and *pure*, the whole *body*

body will be enlightened and well guided: In like manner, if this true judgment of things be kept pure and uncorrupted, the state of the soul will be good and well ordered.

23. But as, on the contrary, if the eye be dim and cloudy, the whole body will be in the dark and without guidance: even so, if in this matter your judgment be vitiated and corrupted, the whole bent of the soul will be erroneous and without direction. And how great is the error and misery of such a state?

24. The judgment and affections of the heart and soul cannot at once be fixed and settled upon things of a different and contrary nature. No man can at the same time serve two masters of contrary dispositions, but he must obey the one and neglect the other. Ye cannot be truly religious, and sincere servants of God, while your hearts and affections are too intent upon the things of this present world.

25. Since therefore ye cannot attend wholly to two contrary things at once; let your main and principle intentions be always fixed upon your chief, which is your future happiness. And after you have used a reasonable industry to attain the necessaries of this present life, such as meat and drink, and clothing; * be not any further solicitous about them; but rely upon the providence of God for a continual

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 ¶ No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on: is not the life more than meat, and the body than raiment?

26 Behold

* This precept to the apostles, who were to spend their lives in travelling and propagating the gospel, may be understood in its most strict and literal sense; but to other Christians it must be applied in a larger sense, as I have paraphrased it.

26 Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?

27 Which of you by taking thought, can add one cubit unto his stature ?

28 And why take ye thought for raiment ? Consider the lilies of the field how they grow ; they toil not, neither do they spin.

29 And yet I say unto you, that even Solomon

supply of them. For he that first gave you life and being without your caring or giving any assistance towards it, will much more bestow upon you things necessary for the support and preservation of that life.

26. Consider the other creatures of God, which are of a lower rank than you ; the birds, beasts, and plants. Consider how God, without their foreseeing their own wants, or being able to make any provision for themselves, preserves and nourishes, and furnishes them with all things necessary. And will not his providence much more provide for you ?

27. But however that be, your caring and solicitude cannot be of any advantage to you. It is God, that without any care of yours, gave you bodies ; and it is God, that without your knowledge, nourishes them and causes them to increase and grow, by secret ways and imperceptible degrees. Ye cannot, by any care whatever, so much as add one inch to the growth of your bodies, or one moment to your * age. Rely then upon the providence of God (who will bless your ordinary industry, but is displeased at your anxious solicitude), to supply you with things necessary for the nourishment of nature or your body, and the preservation of age.

* The word άνθεια signifies indifferently

28. And as for clothing, why should ye be so much concerned about that ? The flowers of the field take no care at all for themselves, and yet God gives them a continual increase, and clothes them with inimitable beauty.

29. For this their clothing is of such beauty and comeliness, as far exceeds

all that the art of man can invent, or the cost of the greatest princes procure; so that all the glories even of Solomon's court, were dull and mean in comparison of these.

30. If then God thus clothes the short lived flowers, which are but of a few days continuance, how unreasonable is it for *you* to distrust his care and providence, whom he hath sent into the world for so much nobler purposes!

31. Be not therefore anxiously solicitous for the things of this present world; for meat and drink, and clothing.

32. For upon these things do the Gentiles, who know not the greatness of God's power and goodness, and the excellency of his true religion, employ their thoughts. But God who hath revealed to you far nobler things to be the objects of your care and meditation, knoweth that these things are necessary for your present subsistence, and will provide them for you.

33. Make it therefore your first and principal busness, to understand true religion, and live according to the precepts thereof, and all these smaller things shall be abundantly supplied to you by the providence of God.

34. And be not too eagerly concerned to make provision of these earthly things against the time to come: for it is time enough to take care for these things by a moderate industry, as they are wanted. Sufficient to the present time are the present troubles of life; and God would not have you add to them by an unreasonable solicitousness for the future.

in all his glory was not arrayed like one of these.

30 Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he not much more clothe you*, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we drink? or where-withal shall we be clothed?

32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that you have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

C H A P. VII.

Of Censoriousness and rash Judgment, ver. 1. Of importunate Prayer, ver. 7. Of Equity, ver. 12. Of the difficulty of a Religious Life, ver. 13. Of false Teachers, ver. 15. Of the Necessity of Obedience, ver. 21. The Conclusion of Christ's Sermon, ver. 28.

1 JUDGE not, that ye
be not judged.

2 For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brothers eye, but considerest not the beam that is in thine own eye ?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye ; and behold, a beam is in thine own eye ?

5 Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to

1. BE not severe and censorious in your judgment upon others, that ye provoke not God to use severity towards you.

2. For in what manner ye judge, and deal with others ; whether with candour, mercy and charity ; or with severity and rigour : in the same manner will God, when he comes to judgment, deal with you.

3. Be not therefore so rigid in passing judgment upon others, as the hypocritical Pharisees and Jewish doctors are ; but be more strict in the examination of your own lives ; for how exceedingly unreasonable is it, to condemn the lighter offences of others, while you are guilty of greater crimes yourselves !

4. With what ground and confidence can you undertake to reprove others for their smaller sins, while ye yourselves are conscious of more heinous ones ? or with what skill can you instruct and direct others to correct and amend their faults, while ye have not judgment or integrity enough to be sensible of your own ?

5. Lay aside therefore this foul hypocrisy. First effectually amend and reform your own lives : and then you may with judgment direct, and with authority

authority urge and press others to reformation.

6. And yet even in this case there is a discretion to be used. The wise instructions and admonitions of the gospel, are not to be always cast away upon obstinate and incorrigible men, who probably instead of being corrected and amended by them, will return you only scoffs, reproaches and contempt.

7. ¶ These are the principal instructions necessary to direct you in the progress of a Christian life. All which that you may be able to practise, you must apply yourselves to God in hearty prayer for his assistance. Which, if you do with faith, constancy, and importunity, ye shall certainly obtain whatever ye desire; at least so far, and in such manner and degree, as is needful for you.

8. For whosoever thus prays, with faith, earnestness and perseverance; God, as a merciful and tender father, cannot deny him any thing that is necessary for him.

9. & 10. For if even among * *you* who are frail and mortal *men*, tenacious, passionate, and forward, there is no one who when his son begs of him any thing useful or necessary for life, can either deny to give it him, or give him any thing hurtful or useless in its stead:

11. If *men*, I say, who are wicked and peevish and ill-natured, cannot but give good things to their children; how much more shall God who is infinitely good and merciful, the gra-

cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you.

7 ¶ Ask, and it shall be given you: seek and ye shall find: knock, and it shall be opened unto you.

8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh it shall be opened.

9 Or what man is there of you, whom, if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil, know how to give good gifts unto your children,

* The words, τις ἐστιν ἀνθρώπος, are very emphatical. What man? or, Who among you men?

children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

cious Creator and Preserver of all things, give such things as are needful to those who earnestly pray for them?

12. ¶ And now if God thus deals with mankind, as to give them whatever they could reasonably expect from a most kind and loving Father; then ought ye also so to deal with one another, as that *every one be willing to do that always to another, which he can in reason expect another should do to him.* This is that great rule, wherein is contained our whole duty towards our neighbour: This is the sum of true religion, of righteousness and equity: This is what nature and the reason of things teaches: And this is what all God's revelations to mankind, in the law and the prophets, tend ultimately to establish.

13 ¶ Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat:

13. ¶ These precepts may perhaps seem hard to men that are covetous, sensual, and lovers of the world; and there are indeed but few who will be at the pains to practise them sincerely. But if ye will attain eternal happiness, ye must resolve to be imitators of those few, and to be content to follow them in the narrow path of virtue. The way to destruction is broad, soft, and easy; and it is in this that the careless multitude walk.

14 Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

14. But the way to happiness is narrow, and the paths of virtue are rough; and there are but few that can deny themselves the unlawful pleasures, and vanities, and gaieties of the world, that they may be able to walk therein.

15 ¶ Beware of false prophets, which come

15. ¶ There are many indeed that will pretend to conduct you in this way

to happiness. But take care that ye be not deceived by false pretenders. They will come to you with great shows of piety, and specious appearances of humility and innocence: But their secret design will be to pervert you by false doctrines, to serve their lusts: and promote their own gain, by robbing and devouring you.

16. Ye shall know them from sincere preachers of righteousness, by the tendency of their doctrine, and by their works and actions; by their pride, or their covetousness, or their sensuality, or their contentiousness, or the like. For as thorns cannot bring forth grapes, or thistles bear figs; so the scope of a man's doctrine and the actions of his life, will discover themselves to be suitable to the dispositions of his mind.

17. As every good tree bringeth forth good fruit, and every corrupt tree bad fruit; so every good man doth good things, and every evil man evil things.

18. A good man can no more do evil things, than a good tree can bring forth bad fruit; and a bad man, notwithstanding all his hypocrisy, can no more really and habitually do good things, than a corrupt tree can bring forth good fruit.

19. Every tree that bringeth not forth good fruit, however it may look fair and be full of leaves, is yet by men counted good for nothing, but to be cut down and burnt. In like manner, every man, whose doctrine tends not to virtue, and whose works are not righteous, and just, and good; whatever pretences he may make to piety and religion; is certainly a bad

to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.

20 Where-

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ?

23 And then will I profess unto them, I never knew you, depart from me ye that work iniquity.

man, and, if he continues so, designed of God to destruction.

20. By these fruits, therefore, of good and evil dispositions and actions, may ye certainly distinguish the preachers of true religion, from deceivers and false prophets.

21. ¶ And according to these fruits of good and evil lives, will God himself judge and reward or punish men. For not every one that makes an outward profession of religion, and believes and calls upon my name ; but they only, who in their lives obey the commandments of God, shall enter into the kingdom of heaven.

22. Many will say unto me in the day of judgment, Lord, have we not believed and embraced thy true religion, and taught and preached it to others ? And have we not had so great faith, as even to cast out devils and work miracles in thy name ? Wilt thou not therefore now receive us, and acknowledge us for thy true disciples ?

23. But I shall reject them, saying; Notwithstanding you have indeed done all these things, yet since, in your lives and conversations, ye did not obey my commandments, but were proud, or covetous, or sensual, or contentious, therefore I never * looked upon you as my true disciples ; neither do I now approve or acknowledge

D 2

you :

* The words ἅδιτος οὐγένεια, I never knew you, signify in Scripture phrase, I never approved you. Thus, Psalm i. 6., The Lord knoweth, that is, approveth the way of the righteous. So Rom. vii. 15. That which I do, & γνῶμεν. I know not, that is, I allow not. So 1 Cor. viii. 3. If any man love God, he is known, that is, approved of him.

you: Depart from me, all ye that have lived wickedly.

24. Wherefore he that shall not only bear and receive these my instructions, but also remember, and consider and practise, and live according to them; such a man may be compared to one that builds his house upon a rock.

25. For as a house founded upon a rock, stands unshaken and firm, against all the assaults of rains, and floods, and storms; so the man, who in his life and conversation actually practises and obeys my instructions, will firmly resist all the temptations of the devil, the allurements of pleasure, and the terrors of persecution; and shall be able to stand in the final judgment, and be rewarded of God.

26. But he that shall hear and receive my instructions, and yet not obey them in his life and actions, may fitly be compared to a foolish man, who builds his house upon the sand.

27. For as a house without foundation, built upon the loose sand, is not able to resist the assaults of winds and floods, but is easily overturned and ruined, by them; so the man who hears, and believes, and makes profession of true religion, but lives not suitably to the precepts thereof, cannot resist the violence of temptation, and will not be able to stand before God in judgment, but shall perish for ever.

28. ¶ Thus Jesus ended his sermon: and the people which heard him were surprised with admiration at the excellency of his discourse.

24 ¶ Therefore, whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man, which built his house upon the sand.

27 And the rain descended, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.

28 ¶ And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.

29 For

29 For he taught them as one having authority, and not as the scribes.

29. For his doctrine was not like the preaching of the Jewish doctors, formal and trifling, full of vain traditions, and depending on the groundless authority of rabbies and heads of sects. But the things which he spake, were great and noble ; and he delivered them with a voice of majesty and authority, of gravity and truth.

C H A P. VIII.

A leprous Person healed, ver. 1. A Centurion's Servant healed, ver. 5. Peter's Mother-in-law healed, ver. 14. The Poverty of Christ, ver. 18. Of Perseverance, ver. 21. A Tempest Miraculously stilled, ver. 23. Devils cast out of a Man, and entering into Swine, ver. 28.

1 WHEN he was comedown'from the mountian, great multitudes followed him.

2 And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to

1. JESUS having finished his discourse, and coming down from the mountain, a great multitude of people gathered themselves together about him and followed him.

2. And there met him a man that was leprous, and fell down before him, and entreated him to take pity on him and heal him ; saying, Lord, I firmly believe, that, if you please, you have power to make me clean from this disease.

3. Jesus being pleased at the man's faith, touched him with his hand, and said, I will do what you desire ; be clean from your disease. And his leprosy was immediately cured.

4. But Jesus, not being willing to give any unnecessary offence or scandal to the Jews, charged the man, saying, Do not go immediately and publish

every where, that you have been healed by me, but go and show yourself regularly to the priest, who is to judge of your being clean; and offer the sacrifice which the law requires for your purification; † that we may convince them of the reality of the cure, and yet not give them any occasion of calumny.

5. & 6. After this, Jesus went to Capernaum; and as he was entering into the city, there met him messengers from a centurion, or captain of the Roman soldiers, to entreat him for a servant in his house, lying very dangerously ill of a palsy.

7. Jesus, knowing the man's faith and humility, and intending, by making the virtues of this stranger more conspicuous, to take an occasion of rebuking the pride and infidelity of the Jews, saith, I will go down to the house and heal him.

8. The man sent again other friends, and answered, Lord, I am originally a Gentile, and have been long a sinner, and am not worthy that you should honour my house with your presence: I know, that if you do but say the word, my servant shall be healed.

9. For if I, who am but an inferior officer in the army, can give the word of command, and be immediately obeyed by my servants; how much more may you, to whom God hath committed such power and authority, say but a word, and what you say shall be effected?

the priest, and offer the gift that Moses commanded for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6. And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7. And Jesus saith unto him, I will come and heal him.

8. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

10. When

† Among the various senses which expositors give of these words, *nis μαρτυρεῖν αὐτοῖς*, this seems the most probable.

10 When Jesus heard it, he marvelled, and said unto them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into utter darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self same hour.

14 ¶ And when Jesus was come into Peters house, he saw his wifes mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose

10 At this answer Jesus was surprised, and said to his disciples, and to the people that followed him, Verily I have not found so great faith among the Jews themselves, who have lived always under a revelation of the will of God, and have had the constant use of the scriptures and the prophets, as this stranger has now discovered.

11. They esteem themselves indeed the children of Abraham and the patriarchs, the peculiar people of God to whom the promises of salvation are made: But assuredly I tell you, that many strangers out of the heathen world, shall come from all parts, and join themselves to the true church of God here on earth: and shall hereafter be received with Abraham, and Isaac, and Jacob, into the kingdom of God in heaven:

12. While the Jews to whom the promises did originally belong, exclude themselves out of the true church of God here, and shall hereafter be thrust out of the kingdom of heaven into the darkness which is without, where shall be fruitless repentance and endless woe.

13. Then sending back the messengers to the centurion, he bade them say thus to him: As you have believed so is it done to you. And his servant was found to be healed at that very instant.

14. ¶ After this, Jesus retired from the multitude, and went into Peter's house; and there he found Peter's wife's mother lying upon the bed, sick of a fever.

15. And he took her by the hand, and helped her up; and the fever was immediately cured so entirely, that her

strength returned to her, and she made provision for them, and they sat down to meat, and she served them.

16. But as soon as the evening was come, and the Sabbath past, the multitude gathered together again about Jesus, and they brought to him diseased and possessed persons; and he cast out the evil spirits, and healed all their diseases with a word.

17. So that not only by his suffering in our stead upon the cross, but even in this sense also, by his curing mens diseases, was fulfilled that prophecy of Isaías: *He took our infirmities, and bare our sicknesses*, Isa. lxxiii. 4.

18. ¶ Another time, Jesus being pressed with a great multitude of people, commanded his disciples to get ready a boat to carry him over the lake.

19. Which while they were doing, a certain doctor of the law, who imagined that Jesus would shortly come to great glory and power, saith unto him, Lord, I will be your follower, and go along with you whithersoever you go.

20. But Jesus answered him: If you hope to find splendid entertainments with me, you are much mistaken: for I am so far from that, that I have not so much as a house wherein to lodge myself.

21. Another, who had already followed Jesus and was his disciple, said unto him, Lord, I will continue to be your disciple and follower: only suffer me to go home, and perform the last rites of my father's funeral, and set in order his family and estate.

and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17. That it might be fulfilled which was spoken by Elaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18. Now when Jesus saw great multitudes about him, he gave commandment to depart to the other side.

19. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.

21. And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22. But

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him,

24 And behold, there arose a great tempest in the sea, insomuch, that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

28 ¶ And when he was come to the other side, into the country of the Gergesenes, there

22. But Jesus answered him, You have forsaken all your earthly relations and fortunes, to become a preacher of righteousness; and if your heart look back to any of those temporal things, you are not worthy of this sacred ministry. No; do you continue to follow me; and let others who have not taken upon them this holy office, take care to bury their own dead.

23. ¶ By this time the disciples had provided Jesus a boat, and he went into it together with his disciples.

24. And as they were rowing over the lake, a great storm of wind arose, so that the water grew rough, and the billows beat into the boat. But Jesus himself was asleep.

25. And the disciples ran to him in a great fright, and waked him, saying, Lord, help us, we are just sinking.

26. But Jesus designing to inure them to bear all hardships courageously and without fear, answered: O ye fearful and distrustful men! Have ye thus long heard my doctrine, and seen my miracles, and dare ye not yet trust yourselves to the Providence of God? However, he rose up, and commanded the winds to cease, and the waters of the lake to be still; and there was suddenly a very great calm.

27. At which both the men of the boat, and the disciples themselves, were exceedingly surprised, saying, How great is this man! and how extraordinary is his power! that even the winds and the waters obey him.

28. ¶ Now when Jesus had crossed the lake, and was landed on the other side, in the country of the Gergesenes, there met him two possessed men, which

which used to wander in desert places, and among the tombs, and were so exceeding strong, that they could not be bound with any chains, and so fierce, that no man durst pass that way for fear of them ; these men, by the especial Providence of God, met Jesus at his landing.

29. At the sight of whom, the devils which possessed the men, knowing and being terrified at his divine power and virtue, cried out immediately ; Wherefore, O thou Son of the Most High God, art thou come to torment us, before the time appointed of God for our final judgment ?

30. Now, there was at a distance a great herd of swine feeding.

31. And when Jesus had commanded the devils to come out of the men, they begged leave of him to enter into the herd of swine.

32. And he * gave them leave. And they came out of the men, and entered into the swine ; and all the swine ran headlong immediately down a precipice into the lake, and were drowned.

met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold they cried out, saying, What have we to do with thee, Jesus, thou Son of God ? Art thou come hither to torment us before the time ?

30 And there was a good way off from them an herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine ; and behold, the whole herd of swine ran violently down

* Whether our Saviour permitted this, to show the great power of evil spirits, and how terrible the effects of their malice would be upon men, if they were not restrained by God : Or, whether it was to punish the Gergesenes for keeping these beasts which were a snare and offence to the Jews, their flesh not being permitted to be eaten : Or for whatever other wise reason it was, certain it is, that this is the only miracle our Saviour worked, whereby any man suffered damage.

down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the dev.

34 And behold, the whole city came out to meet Jesus; and when they saw him, they besought him, that he would depart out of their coast.

33. At which the keepers of the swine, greatly terrified, fled presently into the city, and told what misfortune had beset their swine, and how the two possessed men were suddenly cured and restored to their right minds.

34. Whereupon almost all the men of the city came out to see Jesus. And being more terrified with the power of Jesus, and vexed at the loss of the swine, than pleased with his goodness in the preservation of the men; they desired him to depart out of their country.

C H A P. IX.

A Palsey cured; and Christ's Power of remitting sins, occasionally asserted, ver. 1. The calling of Matthew, and Christ's eating with Publicans and Sinners, ver. 9. The Disciples not fasting defended, ver. 14. A Woman raised from the dead, and a Bloody-flux cured, ver. 18. Two blind Men cured, ver. 27. A dumb Man cured, ver. 32. The want of good Ministers, ver. 35.

1 AND he entered into a ship, and passed over, and came into his own city.

2 And behold, they brought to him a man sick of the palsey, lying

1. JESUS, perceiving hereby their disposition of mind, and their unpreparedness to receive his doctrine, went again into the boat, and crossed over the lake, and returned into his own city, Capernaum.

2. And while he was there, they brought to him a man so ill of the palsey, that he was forced to be carried upon

upon a bed. To whom Jesus, perceiving both his and his friends faith, by their diligence to get to him through the crowd, said, Son, be of good courage; your sins, which were the cause of your disease, are forgiven.

3. At this saying, many of the Jewish doctors who were present, were greatly offended in their minds; and said within themselves, What a blasphemer is this man, to undertake to forgive sins, which no one but God alone has authority to do?

4. But Jesus, perceiving their thoughts, said, Why are ye thus disturbed at my words; and why do you reason thus perversely and enviously in your own minds?

5. For what great difference is there between forgiving the man's sins, and healing his disease? Or, what less power or authority does it require, to heal the disease which is the consequence of his sins, than to forgive the sins which were the cause of his disease?

6. But I expressed myself thus, that ye might see that the Messiah has power upon earth to forgive sins; God confirming my sentence of absolution, by the visible miracle of healing the man's disease. Then Jesus, turning himself to the sick man, said, Arise, take up your bed, and go home.

7. And the man was immediately healed, and the use of his limbs returned to him entirely; so that he took up his bed and carried it home.

8. And the multitude being convinced, by so undeniable a miracle, of the divine power residing in Christ, glorified God for having sent to them a

on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

3 And behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is it easier to say, Thy sins be forgiven thee? or, to say, Arise and walk?

6 But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And

prophet endued with such extraordinary authority.

9 ¶ And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy and not sacrifice: for

9. ¶ After this, Jesus departed from Capernaum, and went towards the lake; and as he was in the way, he saw a man named Matthew, sitting at the custom-house, or tax-gatherers stall, receiving tribute. And Jesus said to him, Follow me; and the man without delay left his business, and followed him.

10. And he invited Jesus home with him to his house. And when they sat down to meat, many tax-gatherers, who were men hateful to the Jews, and many sinful men of their acquaintance, sat down with Jesus and his disciples.

11. Which when the proud Pharisees saw, they were moved with envy; but not daring to provoke Jesus himself, who had formerly with authority reproved their pride, they asked his disciples, Why doth your master, who pretends to be a holy and sanctified person, keep company with the worst of men, with tax-gatherers and sinners?

12. But Jesus hearing them ask the question, answered, As those that are in health, need not the assistance of a physician, but those that are sick; so those that are righteous, need not my exhortations to repentance, but those that are sinners. Since, therefore, ye account yourselves just persons, who do not need my instructions, why are ye angry with me for keeping company with such as do?

13. And if ye account it an unfit thing, or a kind of defilement, for a man to keep company with sinners, whom he may advantage by his advice

vice and instruction; what, think you, means the saying of the prophet Hosea (Hos. vi. 6.) *I will have mercy rather than sacrifice?* For my part, I think it the best thing a man can do, to converse with such persons with designs of mercy and charity; and the great design of my coming into the world, was not to call the righteous, but those that have been sinners, to repentance and reformation.

14 ¶ After this, the disciples of John the Baptist, who being used to fasting and austeries, did through human infirmity somewhat envy the disciples of Christ, who used no such severities, came to Jesus, and asked him, saying, Why, since we and the Pharisees fast often, do not your disciples, if they pretend to any extraordinary holiness, fast also?

15. Jesus answered, As the guests at a marriage-feast cannot without absurdity fast, so long as they are with the bridegroom at the feast; so my disciples cannot fast, so long as I, their master, am with them; but when I am taken from them, then they shall begin to fast.

16. For as it is very improper and inconsistent, to put a piece of new cloth into an old garment; so it is very improper that my disciples should mix mourning and rejoicing, by fasting while they have the enjoyment of my immediate presence.

17. And as it is very improper to put new wine into old bottles, which will thereby be in danger * to be rent; so

I am not come to call the righteous, but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth into an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles

* Note, That the bottles of the ancients were not like ours, but of leather, which, when it was old, would grow rotten, and be apt to rend.

tles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 ¶ And (behold, a woman which was diseased with an issue of blood twelve years, came behind him and touched the hem of his garments.

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. (And

it would be very improper to put my disciples upon fasting and austeries, while I am giving them the first instructions for their ministry; but all such things ought to be accommodated to the *conditions* of the persons, and to the *circumstances* of the time.

18. ¶ While Jesus was speaking these things, there came a ruler of the synagogue, and fell down before him, and entreated him, saying, Lord, I have a daughter lying now in my house, so very ill, that by this time I fear she may even be dead. Yet, by the greatness of your power, and the miracles which I have heard of, I am convinced that if you will please to come down and lay your hand upon her, you can cause her to recover.

19. Jesus, as he was always willing to do good to those who desired any thing of him with faith and sincerity, immediately went down with the man to his house; and his disciples and the multitude followed him.

20. And as he was in the way, a woman that had been twelve years troubled with a bloody flux, and was ashamed to confess her disease publicly before the multitude, came behind him privately, and touched the hem of his coat.

21. For she verily persuaded herself, that if she could but touch his clothes, she should be healed.

22. Accordingly, as soon as she touched his coat, she was immediately healed. But Jesus, by his divine power, knowing what was done, and not being willing that so excellent an instance of faith should pass undiscovered, turned himself to the woman, and said unto her

her, Daughter, be of good courage, your great faith hath obtained the cure of your disease.

23. By this time, Jesus was come near to the ruler's house; and when he went in, he found the young woman dead, and her relations tumultuously lamenting and bewailing over her.

24. But knowing the power of God, and what he intended to do, he told them the young woman was not dead, but sleep; and bade them all go out. But they knowing certainly that she was dead, laughed at him, and derided him.

25. Then he put them all out of the room, except the young woman's parents and some of his own disciples; and he took her by the hand, and she rose up, and was cured perfectly.

26. And though he commanded them not to publish the thing abroad, yet the fame of so extraordinary a miracle presently spread over all the country.

27. ¶ Now when Jesus departed from thence, two blind men, who had heard of his wonderful works, followed him, crying out, O thou Son of David, we believe thee to be the expected Messiah, we beseech thee have pity on us.

28. And when he was come into the house, the blind men came to him; and Jesus, to inculcate perpetually the necessity of faith, and the evil of unbelief, asked them, Do ye indeed believe that I am sent of God, and have power to do these things? And they answered, Yes.

29. Then he laid his hand upon their eyes, and said, As ye have believed, so be it done to you.

the woman was made whole from that hour.)

23 And when Jesus came into the ruler's house, and saw the ministers and the people making a noise,

24 He said unto them. Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid rose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus said unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And

30 And their eyes were opened, and Jesus straitly charged them, saying, See that no man know it.

30. And their sight was immediately restored to them. But Jesus having already done many miracles; and either knowing that the unbelieving Pharisees would be provoked to apprehend him before his time; or that the admiring multitude would be strongly moved to come together seditiously, and make him (according to their false notions of the Messias) a temporal king; or else that he might set an example of humility, and how we ought not to be desirous of receiving glory for our good actions; straitly charged the blind men, that they should not divulge this miracle abroad.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out the devils through the prince of the devils.

31. But they nevertheless spread the fame of it through all the country.

32. ¶ When these men were gone, the people brought to Jesus a man that was dumb, and possessed with a devil.

33. And Jesus cast out the devil, and the dumb man presently spake. And the people, seeing that all manner of incurable diseases were with equal ease healed by Jesus with only a word speaking, said, Certainly this man must be the *Messias*; for there never arose a prophet in *Israel*, that did so many and so great miracles in such a manner.

34. But the Pharisees on the contrary, moved with rage and envy, resolved to oppose him; and though they could not deny the miracles which they saw with their eyes, yet, resolving some way or other to prejudise the people against him, they said, It is not by the power of God, but by confederacy with the prince of the devils, that this man casteth out devils.

35. ¶ And Jesus travelled through all the cities and villages, expounding the scripture in their synagogues, and teaching them the true doctrine of the Christian relation, and proving his authority and divine commission by the miraculous healing of all sorts of diseases among the people.

36. And when he saw a great multitude of people gathered together about him, he had compassion on them, because they seemed to be weary and scattered, wandering for want of faithful guides and teachers, as sheep having no shepherd. They were willing to receive the instructions of true religion, and desirous to be directed in the way of happiness; but the Jewish doctors, scribes and Pharisees, had filled all things with hypocrisy and vain traditions, and there were none who taught the people with sincerity and faithfulness.

37. Then Jesus said to his disciples, The harvest indeed is great; there is a great number of people, that are willing and prepared to receive instruction; but the labourers in this harvest are few; there are but few who are able and fitted to instruct these people in the ways of righteousness and truth.

38. Pray ye therefore to God, that he would provide skilful and faithful ministers, to be sent forth to preach the gospel through the world.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

C H A P. X.

*Christ's Instructions to his Apostles, at their being sent out to preach,
ver. 1. The Blessing of those who receive them, ver. 40.*

1 AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these: The first, Simon who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother,

3 Philip and Bartholomew, Thomas, and Matthew the publican, James the son of Alpheus, and Lebbeus, whose surname was Thaddeus,

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not.

1. THEN Jesus calling together his disciples, chose out of them twelve men, to be sent forth to preach the gospel. And that they might do it with the greater authority and efficacy, he gave them power to prove their commission by the miraculous works of casting out devils, and healing all manner of diseases.

2. 3. & 4. Now the names of the twelve apostles are these:

1. Peter.
2. Andrew.
3. James.
4. John.
5. Philip.
6. Bartholomew.
7. Thomas.
8. Matthew.
9. *Another* James.
10. Thaddeus, or Jude.
11. Simon the Canaanite.
12. Judas Iscariot.

5. These twelve Jesus sent forth to preach the gospel. And he gave them their charge, saying, Do not go among any of the Gentiles or Samaritans, because the salvation of the gospel must first be offered to God's peculiar people.

E 2 6. But

6. But go in the first place to the poor deluded Jews, who were originally the peculiar people of God ; and offer them first the gracious terms of repentance and reconciliation.

7. Preaching to them every where as ye go ; that God is now about to establish the kingdom of the *Messias*, wherein he will be worshipped in spirit and in truth ; and, instead of all external rites and ceremonies, will accept nothing but repentance and sincere obedience.

8. And to convince them that ye do not this rashly and without authority, heal their sick, cleanse their lepers, raise their dead, cast out devils ; and do all these things freely and without reward, with the same liberality as ye have received power from me to do them.

9. And because the design of this your journey is wholly spiritual and heavenly, for the instruction and conversion of mankind ; therefore make no provision for it of any earthly things ; of gold, or silver, or any other money.

10. But go just as ye are ; each man with the same coat, shoes, and staff, that he now has ; * without providing any other clothes, shoes, or staff ; or any bag of provisions for the way. For while ye are thus employed in labouring for the benefit and eternal welfare of others, ye may reasonably expect to be sustained by them for the present.

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brats in your purses :

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves : (for the workman is worthy of his meat).

11 And

* Thus this passage, where the disciples are *forbidden to provide a staff*, agrees well with Mark vi. 8. where they are *permitted to take a staff*.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words: when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city.

11. And when ye first enter into any city or town, inquire what person dwells therein of piety and probity, who may probably receive the truth of the gospel, and be affliting to you in your preaching of righteousness. And when ye have found such an house, accept its entertainment, and continue therein without removing, till you depart out of that city.

12. And when ye go first into an house, say, Peace be to it; and pray for the blessing of God upon the whole family.

13. And if it be a pious and deserving family, God will accordingly bless and prosper it: but if not, your prayers shall return into your own bosom; and the blessing, which they render themselves unworthy of, shall be redoubled by God upon yourselves.

14. And if any house or city shall refuse to entertain you, and shall reject your doctrine, and despise your words, and refuse to be reformed; when ye depart out of that house or city, shake off even the dust of your feet against them; declaring, that since they have wilfully rejected the last means of salvation which God has offered them by you, ye will have nothing more to do with them, but leave them to the judgment of God.

15. Assuredly I tell you, the punishment that shall be inflicted on the inhabitants of such a city, shall be more terrible in the day of vengeance, than that which was inflicted on the inhabitants of Sodom. Because the inhabitants of Sodom might have repented, if they had heard your preaching and seen your miracles; but these men, having rejected greater offers of

mercy, shall be liable to a severer punishment.

16. And now, behold, I send you forth as sheep among wolves; gentle, harmless, and innocent persons, among passionate and cruel men. Be ye therefore wise and prudent, that ye give them no just occasion of reproaching you or your doctrine; and be meek and gentle, that ye may win those that are of good tempers, and avoid provoking those that are bad.

17. But when ye have done all you can, you must expect nevertheless to be persecuted by wicked and cruel men, though ye be never so careful to avoid giving them any just offence, yet merely for your continuing to preach the gospel, they will carry you before their magistrates, as malefactors; and scourge you in their synagogues, as apostates.

18. And ye shall be brought before governors, and princes, and kings, for the gospel's sake; by which means your innocence shall be discovered, and your doctrine made known, even to the Gentiles and to the whole world; that *they* also hearing of your doctrine and miracles, and seeing your simplicity, sincerity, and innocence, may either embrace the truth, or be left without excuse.

19. Now when men shall thus bring you before the magistrates to be judged, be not solicitous to meditate what ye shall say in your defence, or in what manner ye shall apologize for yourselves to the best advantage. For your works and doctrine shall be their own vindication; and God, who by his peculiar providence supplies you with all other things that are necessary or convenient, will also at that time provide for your defence.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues.

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.

20 For

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child : and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my names sake : but he that endureth to the end, shall be saved.

23 But when they persecute you in this city, flee ye into another : for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come.

20. So that it shall not be so much you yourselves that shall plead your own cause, as the Spirit of God that shall plead for you.

21. Only expect that the persecution which shall be raised against you, for preaching the gospel, will be very great and unnatural. For the purity and holiness of your doctrine being utterly inconsistent with the covetousness, and contrary to the passions and lusts of men, will provoke men incorrigibly enslaved to these vices, to break through all the bonds not only of virtue and humanity, but even of relation and natural affection, to persecute and destroy you : so that even fathers and sons and brethren shall kill one another, in fierceness against the truth.

22. Nay, and the generality of men will become your enemies ; the whole stream of the world will run against you and discourage you. But he who, notwithstanding all this opposition, shall persevere in his faith and his obedience to the end, and shall not be moved by these difficulties and persecutions to forsake his religion and integrity so long as he lives, shall receive the reward of everlasting life.

23. Nevertheless, though ye ought to bear persecutions cheerfully, and never to be overcome by them, when the providence of God brings them unavoidably upon you ; yet, if ye have opportunity, when ye are persecuted in one city, ye may flee into another. For assuredly I tell you, ye shall not have preached through all the cities of the Jews, before the kingdom of Christ shall be gloriously manifested in the final destruction of that nation.

24. And be not discontented, that ye must needs suffer persecutions and afflictions. For I myself endure all manner of reproaches, and persecutions and afflictions ; you have no manner of reason to expect or hope to escape better. The disciple is not greater than his master, nor the servant above his lord.

25. Ought ye not to be well satisfied, if ye meet with no worse treatment than I have done ? If they have not spared to call *me* Beelzebub, and compare the Son of God to the chief of devils, what reason can ye have to expect, that they should not deal as ill with you ?

26. However, be not afraid of them. The doctrine which you are to preach, is not such as that ye need through fear to dissemble and conceal it. All things shall in time be openly and publicly made known ; and then your innocence shall be fully vindicated, and the goodness of your cause sufficiently made to appear.

27. Whatever therefore I tell you secretly, do you openly declare, and what I teach you in private, that preach ye courageously in the most public places, and proclaim openly to all the world.

28. And be not afraid of *men*; the utmost power of whose malice, can extend only to the killing of the body, but your soul they cannot hurt; but be careful above all things to obey the will of *God*, who, if he be displeased, can destroy both soul and body in hell.

29. If ye be constant in your obedience to *God*, his providence will watch over you in a peculiar manner ; and *men* shall never be able to afflict you any farther, than he shall see expedient either for your present advan-

24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord : if they have called the master of the house Beelzebub, how much more shall they call them of his household ?

26. Fear them not therefore : for there is nothing covered that shall not be revealed ; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light : and what ye hear in the ear, *that* preach ye upon the house tops.

28 And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father.

30 But

tage or your future happiness. There is not one of the smallest and meanest creatures upon earth, that ever dies without the providence and disposal of God: How much less can ye perish, without his knowledge and permission?

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth; I came not to send peace, but a sword.

30. Nay, so far from that, there is not so much as the hair of your head, or any the smallest thing about you, which is not taken notice of and observed by Providence.

31. Be not therefore afraid what men can do unto you. Ye are of much more worth than the other creatures upon earth. And if nothing can happen even to the meanest of those creatures, without the providence and direction of God, how much less to you?

32. Here, then, is a certain trial of mens faith and obedience. He who, notwithstanding all the terrors and threatenings of persecution, shall still sincerely persevere in his obedience to God, and without fear continue steadfast in the profession of true religion, shall be owned by me before God and angels, as a worthy disciple, and shall receive the reward of eternal life.

33. But he that, for fear of mens hatred and persecution, shall renounce and be ashamed of the profession of true religion, or act contrary to the precepts of it, shall be denied by me before God and angels, as an unworthy disciple, and shall lose the reward of everlasting life.

34. And do not persuade yourselves that ye may avoid this trial. Do not think, that the world will entertain the Christian religion in the love and peaceableness of it. I tell you, nay, but

but wicked men will make it an occasion of hatred and quartels.

35. Nay, to such a height will these contentions upon the account of religion arise, that a man's nearest friends and relations shall become his bitterest and most cruel enemies.

36. And even those of a man's own family, shall hate and persecute him to destroy him.

37. This is indeed a hard and severe trial. But when things do come to this extremity, that a man must either lose the friendship of his dearest relations, or forsake his religion, all earthly and temporal considerations must yield to the one thing necessary, of securing an eternal interest. For whoever shall prefer the love of a father, or mother, or brother, or sister, before true religion and virtue, cannot be a sincere disciple of Christ, nor be accounted worthy to be admitted into the kingdom of heaven.

38. And he that cannot follow me in bearing sufferings, afflictions, and death, cannot be thought worthy to partake with me in my glory.

39. So that the case plainly comes to this. He who, to *save his life*, in this present time, basely complies with wicked men by forsaking his religion, does most truly *lose it*, by incurring eternal death. But he that constantly perseveres, and *loses his life* in this present time, to preserve his religion, and his virtue, does most truly *save it* unto eternal happiness.

40. ¶ With these instructions, go ye, and preach the gospel through all the cities of the Jews. He that entertains you, and hears and obeys your words, shall be esteemed as if he re-

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it; and he that loseth his life for my sake, shall find it.

40 ¶ He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 He

41 He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward : and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in nowise lose his reward.

ceived me : And he that receives me, shall be accepted as if he had heard and obeyed the words of God himself.

41. He that receives a preacher of righteousness, merely upon the account of his bearing that character, without any temporal consideration, and shall entertain, and encourage, and assist him ; shall be looked upon to have an interest both in his work and in his reward. And he that shall entertain a righteous man, merely upon the account of his being a righteous man, without any other consideration, shall be entitled to a share of his reward.

42. And whosoever shall do any the smallest kindness, or give any the least assistance, to the meanest of my disciples, merely upon account of his being a disciple, without any worldly considerations, assuredly I tell you, he shall by no means go unrewarded.

C H A P. XI.

Christ's Answer to John the Baptist's Question, who he was, ver. 1.

*Christ's Testimony of John the Baptist, ver. 7. The Jews Per-
verteness in judging of John and Christ, ver. 16. Christ's upbraiding
the Jewish Cities for their Impenitence, ver. 20. The Wisdom
of God in revealing the Gospel to the Simple, ver. 25. Christ's In-
vitation of Sinners to embrace the Gospel, ver. 27.*

IND it came to pass when Jesus had made an end of commanding his twelve disci-

1. WHEN Jesus had thus instructed his apostles, and sent them forth to preach the gospel, he departed, and travelled himself through many cities

cities of the Jews, teaching and instructing the people, and confirming his doctrine with signs and miracles.

2. The report of which miracles spreading over all the country, came also at length to the ears of John the Baptist; whom Herod, for his freedom in reprobating his faults, had shut up in prison: but his disciples were admitted to come to him in the prison, and they acquainted him with the fame of Jesus's miracles. Whereupon John sent two of them to Jesus:

3. And bade them * ask him, Whether he were indeed the expected Messiah, or whether they should look for another.

4. Jesus, upon their asking this question, worked immediately several miracles before their face, and then bid them judge what he was by his works. Go, saith he, and tell John what things ye have not only heard, but also seen with your eyes.

5. Tell him that the blind receive their sight, that the lame walk; that the leprous persons are cleansed; that the deaf hear; that the dead are raised; and that poor and meek, and humble men, have the glad tidings of salvation preached unto them.

6. And blessed is he, whosoever shall not * be ashamed of my doctrine, or † discouraged by any temporal evils from obeying it.

ples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples;

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel pteached to them.

6 And blessed is he whosoever shall not be offended in me.

7 ¶ And

* It is probable John did this, not so much that he doubted himself of Christ being the Messiah, but to satisfy his disciples, who, it seems, had some small emulation against Jesus and his disciples; as may be gathered from Matt. ix. 14.

† Thus the word *πεινασθαι* signifies in other places; and most evidently, Matt. xiii. 21.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing, are in kings houses.

9 But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet.

10 For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he.

12 And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence,

7. ¶ With this answer the disciples returned to John. And when they were gone, Jesus took occasion to speak to the people concerning John; and he said, What was it that ye went out into the wilderness unto John to see? I presume it was not for nothing, and in mere trifling, that ye went out in such multitudes.

8. What was it then that ye went out to see? Was it in expectation of seeing some great person, finely clothed, and appearing in great delicacy and splendour? No: The wilderness was not a proper place to expect such a sight in.

9. What then was it that ye went out to see? Was it in hopes to see a prophet? Yea, verily, and a prophet it was that ye did see; and a much greater one too, than any of the prophets that went before him.

10. For this was he, of whom the prophet Malachi foretold, that he should be sent as a forerunner, to make ready the way for the coming of the Messiah, and to prepare mens hearts for the reception of the gospel.

11. Assuredly I tell you, that of all the prophets and holy men that ever yet appeared upon the face of the earth, there never was any equal to John the Baptist; nevertheless, the meanest preacher of the gospel in the kingdom of the Messiah, has a greater and more excellent office and ministry than he.

12. It was John the Baptist that first declared openly the coming of the Messiah, and preached publicly God's design of accepting repentance as the condition of the gospel-salvation: and from

from that time forwards all sorts of people, not only Jews but even Gentiles also, and publicans, and the greatest sinners, have pressed in to hear this gracious doctrine, and to accept the terms of repentance and forgiveness.

13. For till the time of John, men had only the guidance and direction of the law and the prophets; but since that time, the gospel hath been begun to be published to the world.

14. And if ye will bear that I should tell you the truth, this John is the person whom the prophets foretold should appear in the power and spirit of Elias, to prepare the way for the coming of the Messiah.

15. Whoever is desirous or willing to be taught and instructed, let him observe what I say.

16. But the men of this generation are perverse and obstinate; and whatever we say or do, they will be sure to interpret crostly and perverfely. No arguments can persuade them to hearken to instruction, and no manner of behaviour can remove their prejudices against us: But they are just like children in a froward and peevish humour.

17. For as children in such an humour, do every thing just contrary to what their companions desire and expect; if others laugh and play, they will be sad and sullen; if others be sorrowful, they will laugh and mock: Even so, the men of this generation cannot be worked upon either by one way of teaching, or another.

18. For John the Baptist, when he came to preach to them, came solitary

and the violent take it by force.

13 For all the prophets, and the law, prophesied until John.

14 And if ye will receive it, this is Elias which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking,

ing, and they say he hath a devil.

19 The Son of Man came eating and drinking, and they say, Behold, a man gluttonous and a wine-bibber, a friend of publicans and sinners: but wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Wo unto thee Chorazin, wo unto thee, Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shall be

in the wilderness, with great austerity and severity of life, with fasting and abstinence, with mortification and self-denial: and they said, he is mad, and hath a devil.

19. On the contrary, Christ comes to them without this austerity, in a freer way of conversation: and they call him a loose person, a glutton, and a wine-drinker, and a companion of the worst of men. But when the perverseness of men has said and done all that it can, wisdom will still vindicate itself and appear to be wisdom, in whomsoever it be found, and in what manner soever it be exercised.

20. ¶ Then began Jesus to upbraid the cities wherein he had worked most of his miracles, for their invincible obstinacy and malice; that though he had taught them such excellent doctrine, and proved his authority by such undeniable miracles, yet they could not be persuaded to repent.

21. And he said, Wo unto you the inhabitants of Chorazin and Bethsaida: for if God had vouchsafed to Tyre and Sidon the same demonstrations of his power, and the same offers of his mercy, that he has graciously been pleased to make unto you, they might long since have repented in all humility.

22. Therefore I tell you, the punishment of the inhabitants of Tyre and Sidon, shall be more tolerable than that which shall be inflicted upon you in the day of vengeance; because ye have withstood greater convictions, and rejected the offers of greater mercy.

23. And thou Capernaum, which art now so great and flourishing, and a proud city; shall be utterly destroyed and

and brought to nothing. For if God had done the same wonderful things in Sodom, that he has done in thee, it might have repented, and have escaped that dreadful vengeance which fell upon it.

24. Therefore the overthrow of Sodom shall appear to have been more tolerable, than that dreadful destruction which shall be inflicted on the inhabitants of Capernaum in the day of vengeance.

25. ¶ After these things, Jesus prayed, and said : I return thee thanks and praise, O Father, the Almighty Creator and All-wise Governor of the world ; for that in the infinite wisdom of thy divine providence thou hast so ordered the dispensations of thy mercy, that the mysteries of the gospel, and the means of attaining eternal happiness, are not so much understood and embraced by the cunning, politic, and proud men of the world, as by the modest, and humble, and meek.

26. Most justly, O Father, hast thou so disposed things ; for thus it became infinite goodness and justice to do ; and thus it seemed good to the eternal wisdom of thy all-seeing providence.

27. Jesus added, moreover, and said : The whole disposal of all things relating to the salvation of men is now committed to me by God the Father. And as no one understandeth the nature of this economy, but God the Father, who has sent the Son into the world ; so no man can understand in what manner God the Father will be worshipped and obeyed, but the Son to whom he has committed the discovery of his will, and they to whom the Son shall reveal that discovery.

brought down to hell : for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day :

24 But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father, for it seemed good in thy sight.

27 All things are delivered unto me of my Father : and no man knoweth the Son but the Father : neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28. ¶ Com-

28 ¶ Come unto me all ye that labour, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart : and ye shall find rest unto your souls.

30 For my yoke is easy and my burden is light.

28. Come therefore unto me, ye that are weary of the slavery of sin, and desirous to know how to be reconciled to God: Come unto me, ye that are weary of tedious rites and burdensome ceremonies, and I will teach you the most easy and acceptable way of serving God.

29. Take upon you my religion, and become my disciples. I will teach and instruct you, not in the ways of pride, haughtiness, and cruelty ; but in meekness, gentleness, and mercy. And I will change a heavy and burdensome service to such a reasonable obedience as every good man must approve and rejoice in.

30. For my religion is easy and good ; and the commandments of the gospel are by no means grievous.

C H A P. XII.

The Disciples plucking and eating corn on the Sabbath day vindicated, ver. 1. A withered Hand healed, ver. 9. A blind and dumb Man healed, ver. 22. Blasphemy against the Holy Ghost, ver. 31. Hypocrisy of the Pharisees, ver. 33. Their unreasonableness in asking a Sign from Heaven, ver. 38. Obedience the chief thing respected by Christ, ver. 46.

1 AT that time Jesus went on the Sabbath day through the corn, and his disciples were an hungred, and

1. **A**BOUT this time it happened that Jesus walked through the corn-fields on the Sabbath day with his disciples. And as they were going, the disciples being hungry, and knowing, what they were * permitted by the law

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in

VOL. I.

* When thou comest into the standing corn of thy neighbours, then thou mayest pluck the ears with thine hand, *Deut. xxiii. 25.*

in such case to do, plucked the ears of corn, and rubbing out the corn with their hands, began to eat it.

2. But the Pharisees, who watched all occasions of reproaching them, observing that it was the Sabbath-day when they did this, said to Jesus, See you not how your disciples break the Sabbath? why do you not reprove them?

3. Jesus answered, saying; God never designed by any positive constitutions, such as the strict *Judaical observation of the Sabbath* and the like, to put such difficulties upon men, as to hinder them from doing things absolutely necessary. For have ye not read how David behaved himself in a like case?

4. Do ye not remember, how when he was hungry in a journey, the priest (*1 Sam. xxi. 6.*) gave him consecrated shew-bread out of the tabernacle, which in strictness none but the priests were allowed to eat; and both David and they that were with him, eat of it? now if David be no where blamed for doing this, why do ye reproach my disciples for doing so small a thing as plucking and eating a few ears of corn on the Sabbath day?

5. Again, Do you not remember how the priests are by the law, appointed to do several sorts of works in the temple upon the Sabbath day, and yet they are no where accused for breaking the Sabbath in so doing.

6. You will say perhaps, this was a case excepted, because in this case the priests were employed in the temple, and about the service of God, by God's own express command. Very true; and if so, then the business of mens

began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him. Behold, thy disciples do that which is not lawful to do upon the Sabbath day.

3 But he said unto them, Have ye not read what David did when he was an hundred, and they that were with him,

4 How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have you not read in the law how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?

6 But I say unto you, that in this place is one greater than the temple.

7 But

salvation, which my disciples are going upon, and *my presence* and *my permission*, will much more excuse them in this smaller instance.

7 But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.

7. But besides; since God every where declares, that he prefers works of righteousness and charity, before sacrifice and the exactest performance of all positive laws and outward ceremonies; ye have no reason to accuse my disciples, for being so intent upon works of greater importance, as not to have made provision for a strict observation of the Sabbath in its Pharisaical and utmost rigour.

8 For the Son of Man is Lord even of the Sabbath day.

8. Especially it being evident of the Sabbath in particular, that having been instituted for the use and relief of man, and not to be a hindrance to him in the performance of moral duties, it may in cases of necessity be dispersed with by † *any man*, and much more have its rigour relaxed by † *me*.

9 And when he was departed thence, he went into their synagogue.

9. ¶ On * another Sabbath-day, Je-^{*See Luke vi. 6.}sus entered into the synagogue; and then there offered itself an occasion of confirming the same doctrine, by a miracle in the synagogue, which he had before preached in the fields.

10 ¶ And behold there was a man which had his hand withered: and they asked him,

10. For there happened to be in the synagogue a man having a withered hand; and the Jews still watching

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for

† † Since, on the one hand, the phrase *Son of Man* cannot without harshness be understood of any other than *Christ*; and since, on the other hand, some expositors, not without great arguments (and especially from the parallel place, *Mark* ii. 27.), conceive it in this passage to mean only *man* in general, I have therefore endeavoured in the paraphrase to express both senses.

for somewhat whereof they might accuse Jesus, observed him and † asked whether he would think it lawful to heal the man on the Sabbath day.

11. But Jesus said to them, Who is there among you so strict and scrupulous an observer of the Sabbath, as that if but a beast of his should by any accident come in danger of its life, or any great mischief, he would not immediately relieve it, though it were on the Sabbath day?

12. If then the fear of the loss of a beast, be accounted by you a sufficient excuse for breaking the Sabbath, how much more ought an act of charity towards a man, to be preferred before all ceremonious observances? So that, even yourselves being judges, it is lawful to do acts of righteousness and charity upon the Sabbath day.

13. Then Jesus bade the man stretch out his hand; and its strength immediately returned to it, and it became sound as the other.

14. Upon this, the Pharisees went out; and being filled with rage and indignation against Jesus, they consulted among themselves how they might destroy him.

15. But Jesus knowing their designs, and because his time of suffering was not yet come, retreated from thence with his disciples into a private place. Nevertheless the multitude, discovering whither he went, followed him; and he healed all their diseases and infirmities.

saying, Is it lawful to heal on the Sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? wherefore it is lawful to do well on the Sabbath days.

13 Then saith he to the man, Stretch forth thine hand; and he stretched it forth, and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a counsel against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence and great multitudes followed him, and he healed them all,

16 And

† By their διαλογισμοί, their mutterings one to another. Luke vi. 8.

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles.

19 He shall not strive, nor cry, neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and

16. Yet because he was not willing to make any other disturbance, and to enter into more contentions with the Pharisees, but desired to discharge his office quietly, and to heal and do good to all men without much noise, therefore he commanded the people not to make him known.

17. And thus was fulfilled that prophecy of Esaias (Isa. xlvi. 1.)

18. [Behold, my servant, whom I have chosen; my beloved, in whom my soul is well pleased. I will put my spirit upon him; and he shall preach true religion, not only to the people of Israel, but to the Gentiles also.

19. And this he shall do in all meekness, gentleness, and humility; without contention and noise, without tumult and disturbance.

20. He shall not with rigour and severity destroy those that are weak and fallen, but shall with mercy and gentleness recover and reform them; till by his meekness and goodness he shall cause true religion to be spread triumphantly over all the world, and be established for ever.

21. Insomuch that even the Gentile world shall be converted by his doctrine, and publicly profess his name and religion.]

22. ¶ After this, the people brought to Jesus a man possessed with a devil, and so miserably afflicted, that he was deprived of the use both of his eyes and his tongue. And Jesus cast out the devil, and healed the man: and immediately he that had been blind and dumb, both spake and saw.

23. At which miracle the people were exceedingly surprised, and said,

Certainly this man must be the Messiah.

24. But the Pharisees, who were hardened against all conviction, when they heard the people thus talk, said within themselves: No; this man, who is a breaker of Sabbaths, and a despiser of our traditions, cannot act by divine power and authority; but it must be by confederacy with the prince of the devils, that he thus casteth out devils.

25. But Jesus knowing their thoughts, said; With what perverseness do you now reason among yourselves: for whatever is done by confederacy with evil spirits, must be something that promotes the interest of evil spirits and the cause of wickedness, and not any thing directly contrary thereto: unless you will imagine that any kingdom or society can be supported by quarrels and divisions within itself.

26. If therefore casting out devils, and that in confirmation of a doctrine directly contrary to the interest of evil spirits, be a thing not to be done by confederacy with those evil spirits; then nothing can be more absurdly malicious, than this your accusation of me.

27. But besides; your own countrymen and relations have sometimes undertaken to cast out devils, and yet ye never accused them of confederacy with evil spirits: what reason have ye then to accuse me thereof, who have never cast out devils by any worse means, or to serve any worse purpose? So that either these your own people must condemn you of partiality and unjust judgment, or else you must needs ac-

said, Is not this the son of David?

24. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

25. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation: and every city or house divided against itself, shall not stand.

26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27. And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28. But

28 But if I cast out devils by the spirit of God, then the kingdom of God is come unto you.

29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me: and he that gathereth not with me, scattereth abroad.

knowledge that I cast out devils by a divine power.

28. And now if the thing itself be apparent, and ye cannot without extreme unreasonableness, and the utmost degree of malice deny it, that what I do is by the immediate power of God, then here is a convincing proof, that I am truly sent from God, that I act by his commission, and that the doctrine which I preach is for the establishment of his kingdom.

29. For as one's entering into a strong man's house, and forcibly dispossessing him of his goods, is an evident proof that he who so enters, is stronger, and comes with greater authority than he that had the first possession; so my breaking the power of devils, by casting them out of the bodies, and destroying their dominion over the minds of men, is an undeniable demonstration of my being sent by a power and authority greater than theirs.

30. When two great powers are at irreconcileable enmity against each other, even he that only forbears joining with one side, is hereby reputed to be against it: * how much more therefore ought I, who have actually done so many things towards destroying the power and kingdom of *the devil*, to be believed to act really in opposition to *him*? and * he that shall not join with me in this great work, shall be looked upon to be against me.

F 4

31. ¶ Since

** This verse being capable of two senses, whereof it is not easy to determine which was principally intended by our Saviour, I have endeavoured in the paraphrase to express both.

31. ¶ Since therefore it is as evident as is possible, that the works which I do, are by the authority of God, and by the power of his Holy Spirit; I tell you, whosoever shall resist this conviction, by such a degree of malice as ascribing these works to the power of the devil, God will not afford to such a man any further conviction, so that though all other sins and blasphemies whatsoever may be repented of and forgiven, yet he that shall be guilty of this, shall never have granted him any further means of repentance and forgiveness.

32. All other sins I say may be forgiven: even he that speaks against me and is not convinced by *my preaching*, may yet afterwards be convinced by the *power of the Holy Ghost*, and repent and be forgiven. But he that shall obstinately resist this last means of conviction, which God has thought fit to make use of for the conversion of mankind, and shall maliciously revile the most evident operations of the Spirit of God; such a one has no further means left, by which he might be convinced and brought to repentance, and consequently he can never be forgiven.

33. ¶ In vain do ye Pharisees pretend to holiness and sincerity of heart, while ye suffer your mouths to utter such blasphemies. For as a tree is known by its fruit, so a man's words are signs of the disposition of his heart. Either therefore forbear blaspheming, or else pretend not to religion at all, with which such behaviour is utterly inconsistent.

34. But indeed it is impossible ye should speak otherwise than evil. For

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye,

being evil, speak good things ? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things : and an evil man out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered, and said to them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas.

ye are a perverse and malicious generation of men, and the thoughts of mens hearts will discover themselves by their words.

35. A good man, whose thoughts and designs are good, will utter good things : and a wicked man, whose thoughts and designs are wicked, will utter evil things.

36. And do not think that mens words are a light thing, and pass unheeded in the sight of God. I tell you, there is no falsity or evil word, that a man speaks, so trivial, which shall not be examined and have its regard in the exactness of the divine judgment; how much more shall revlings and blasphemies be accounted for ?

37. For not only by mens actions, but also by their words, shall their state be determined ; and judgment accordingly be passed upon them.

38. ¶ Then some of the Jewish doctors and Pharisees spake to Jesus, saying, Master, we are not satisfied with the works you have yet done; we desire you would call for some miraculous sign from heaven, which may demonstrate you to be sent from God, and to act by his power and commission.

39. But Jesus knowing their obstinacy and malice, answered them thus: Ye are a perverse and degenerate generation of men : I have already worked many and great miracles, and ye believe me not; I have done many wonderful works in your sight here on earth, and now nothing will satisfy you but a sign from heaven. I tell you, God will not vouchsafe you any more signs to this generation : but only one such sign as was that of the prophet Jonas, to render them inexcusable.

40. For

40. For as Jonas, after having been three days buried in the sea in the belly of the whale, was cast up again alive : so Christ, after he shall be killed and buried in the earth, shall on the third day be raised again.

41. And then this generation shall, by being compared with the people of Nineveh, appear to be most justly condemned to utter destruction. For when the men of Nineveh were preached to by Jonas, who was a stranger, and but a mean person ; who continued among them but three days, and worked no miracles to confirm his mission ; they yet hearkened to him and repented. But this generation, though they have Christ himself sent to preach to them ; though they hear his doctrine, and see his miracles ; though they wonder at the authority and plainness with which he teaches, and are astonished at the power by which he acts ; yet they are not by all these things brought to repentance.

42. Again, this generation shall, by being compared with the Queen of Sheba, appear to be most justly condemned and destroyed. For she having heard afar off the fame of Solomon's wisdom, took a very long journey to go and see and admire it: But the men of this generation, having a teacher of far greater wisdom and knowledge, offering himself to instruct them in their own streets, yet despise and reject him.

43. 44. & 45. I will tell you therefore by an easy similitude, what shall be the case of the men of this generation, and how they shall be dealt with. As an evil spirit, when he is cast out of a man, wandereth through the world, and not meeting with en-

40 For as Jonas was three days and three nights in the whales belly ; so shall the Son of Man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas ; and behold a greater than Jonas is here.

42 The queen of the South shall rise up in the judgment with this generation, and shall condemn it : for she came from the uttermost parts of the earth to hear the wisdom of Solomon ; and behold a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then

44 Then he saith, I will return to my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, behold thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand towards his disciples, and

ertainment elsewhere, returns to the same man again; and if he finds him disposed and fitted to receive him, enters into him again, and brings also many other evil spirits with him, so that the state of that man becomes ten times worse than it was at first: even so shall it be with the men of this generation. Ignorance, superstition, and malice, like so many evil spirits, have by the preaching of the gospel begun to be in some measure dispelled from amongst them; but meeting with less entertainment even in the heathen world than among the Jews, and finding the hearts of these men still prepared to receive and entertain them, they return into them again, and filling them with more incurable wickedness and impenitence than ever, fit them for a most dreadful and exemplary destruction.

46. ¶ While Jesus was discoursing these things, his mother and some other of his nearest relations, hoping (as it should seem) to draw him away from the dangers which he exposed himself to, came and desired to speak to him.

47. But not being able to get near him for the crowd of people, one that stood nigh told him, that his mother and other relations waited to speak to him.

48. But Jesus answered him and said; who are they, whom ye call my mother and brethren? do ye think that I esteem people by nearness of blood, by any earthly relation or affections?

49. and pointing towards his disciples, he added, and said; No, but these

these are they, whom ye ought more properly to call my relations.

50. For whosoever shall hear the word of God, and believe and embrace and obey it, these are the persons, whom I look upon as my truest friends and relations, and esteem them as my mother, and brethren, and sisters.

said, Behold my mother, and my brethren.

50. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

C H A P. XIII.

The Parable of the Sower, ver. 1. Why Christ spake in Parables, ver. 10. Parable of the Tares, ver. 24. Of the Mustard-Seed, ver. 31. Of the Leaven, ver. 33. The explication of these Parables. ver. 19. and 34. Parable of the hidden Treasure, ver. 44. Of the Pearl, ver. 45. Of the Fishing-Net, ver. 47. The Use and Application of them to the Disciples, ver. 51. Christ despised in his own Country, ver. 53.

1. **A**BOU T this time, Jesus being teaching in the house, and finding that he wanted room, went out to the side of the lake, and there he sat and taught the people.

2. And when the multitude of people, that came together to hear him, grew so great that they pressed one another, he went into a boat that he might be the more conveniently seen and heard, and the people stood upon the shore before him.

3. And because there were but few among them, that were able to comprehend, or prepared and worthy to hear the whole truth fully declared to them, therefore he instilled things into them

1 THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat, and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, behold a sower went forth to sow.

4 And

by degrees, and taught them by the way of comparisons or similitudes. And first, he compared the preaching of the gospel to a husbandman's sowing corn in his field; to show them, that as the same seed produced better or worse corn, according as it was sown in better or worse ground; so the preaching of the doctrine of Christianity had more or less effect upon the lives of men, according as it was heard and received by men of honest and well-disposed hearts, or by those of an evil and contrary disposition. *A husbandman, saith he, went out to sow his ground:* thus the preacher of the gospel scattereth his instructions, and as it were sows the precepts of true religion in the hearts of his hearers.

4 And when he sowed, some *seeds* fell by the ways side, and the fowls came and devoured them up.

4. [And while he was sowing, some of the seed fell upon the beaten road, and never entering at all into the ground, was picked up by the birds.] Thus the doctrine of the gospel is heard by some, who never consider and meditate upon it at all; but as they heard it carelessly and without regard, so the next trivial business that either the devil or the world puts into their thoughts, causes them immediately to forget it.

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth.

6 And when the sun was up, they were scorched; and because they had not root, they withered away.

5. & 6. Again, [Some other of the seed fell upon rocky ground, where the earth being very shallow, it sprung up indeed quickly; but having no depth of root, as soon as the sun shone hot, it withered away:] Thus some others hear the doctrine of Christianity, who receive it indeed, and consider it also, and make resolutions to obey it; but not having a settled firmness and constancy of mind, they are overcome by temptations,

temptations, especially in persecution, and fall away from God.

7. Again, [Some other of the seed fell among weeds and thorns, which sprung up with the corn, and overgrew it, and killed it :] Thus the preaching of the gospel is heard by others, who also receive it and entertain it ; but their minds are so taken up with the covetousness, cares and pleasures of the world, that it hath little or no effect upon their lives and conversations.

8. Lastly, [Some other of the seed fell into good ground, which brought forth corn proportionably to the goodness of the soil, some more plentifully, some less :] Thus some others hear the doctrine of true religion ; who being of good and honest and well-disposed tempers, believe, embrace, and obey it, and show the effects of it in the holiness of their lives ; according to the different degrees of the goodness of their tempers, and of the firmness of their resolutions, making smaller or greater improvements in virtue.

9. He that is capable and desirous of being instructed, let him attend and observe what I say.

10. ¶ This parable of the sower Jesus spake unto the people, without applying or giving the explication of it. And when he was alone, his disciples asked him, why he taught the people only by way of similitudes, without giving them the explication ?

11. Jesus answered : Because though *you* indeed may have all the truths that concern the state of the gospel and the kingdom of the Messiah, clearly and fully explained to *you*, yet the

7 And some fell among thorns : and the thorns sprung up and choked them.

8 But other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold.

9 Who hath ears to hear, let him hear.

10 ¶ And the disciples came and said unto him, Why speakest thou unto them in parables ?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath.

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias; which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive.

15 For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them.

mixed multitude are not capable nor worthy of such a thing.

12. For they who with honesty and simplicity receive instruction, and improve those advantages which God hath already given them, to the purposes of religion, and the increase of virtue, as you do: such persons indeed shall have* more instruction and greater assistances continually afforded them. But they who make no use of that instruction which is given them, and improve not those advantages which they already have, as a great part of these common bearers do not, such persons, as they are not capable, so neither shall they be accounted worthy of more instruction or greater advantages.

13. Therefore I speak to them in parables; that because by seeing the greatest miracles, they have not been convinced, and by hearing the plainest doctrines, they would not be made to understand; all those may yet continue ignorant, who will not take pains to consider and search out the truth.

14. And thus in these people is most exactly fulfilled that prophecy of Esaias (Isa. vi. 9.); [Ye hear indeed, but understand not: and ye see indeed, but perceive not.

15. For the heart of this people is fat, and their ears heavy, and their eyes shut; so that they see not with their eyes, nor hear with their ears, nor understand with their heart, to be converted and healed.]

16. But

* *Mark* iv. 24. Unto you that hear, shall more be given.

16. But as for *you* my disciples, blessed are ye ; because ye are convinced by what you see, and are desirous to understand what you hear : Therefore has God thought fit to reveal to you the whole truth, and to make known to you the mysteries of his kingdom.

17. And how great a blessing indeed this is, ye may judge from hence, that the patriarchs, and prophets, and holy men of old, were desirous to see and hear those things which ye now see and hear, but were not permitted. To *them* God vouchsafed to foreshow these things only in shadows, and afar off, which to *you* he now reveals clearly and plainly.

18. *You* therefore may hear the full sense and explication of the parable.

19. Then he told them, how by *the sower* was to be understood the *preacher of the gospel*, and by *the seed* the *doctrine of true religion*. That by *that sown in the common road*, were meant those who heard this doctrine, but regarded it not, neither remembered it at all.

20 & 21. [That by that sown in shallow earth upon a rock, were meant those who heard indeed the preaching of the gospel, and gladly received it also, and made a resolution to obey it; but, for want of constancy and firmness, in those resolutions, in time of

16 But blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it.

21 Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of

of the word, by and by he is offended.

22 He also that received seed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth it: which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field;

25 But while men slept, his enemy came and sowed tares among the wheat, and went his away.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

temptation and persecution fell away.]

22. *That by that sown among weeds and thorns, were meant those who also heard and received the doctrine of Christianity; but through the cares and covetousness and vain pleasures of the world, made no improvements in religion and virtue.]*

23. And lastly, [*That by that sown in good ground, were meant those who heard the doctrine of true religion, and understood and practised it; and became in their several degrees truly and sincerely religious.]*

24. ¶ But to return to the history. Jesus spake also another parable to the people, and said, [A certain husbandman sowed good seed in his ground:] Thus Christ sendeth forth good men into the world, to constitute his church, and to grow up together in one body in holiness and righteousness.

25. [*But while his servants slept, an enemy came, and sowed tares among the wheat, and went away.]* Thus while the servants of Christ are less watchful than they ought, the devil sends among them false apostles and false teachers, and wicked men; who for some time lie hid under the veil of hypocrisy, insinuating themselves into weak men by specious false doctrines.

26. [*But when the corn grew up, and bore fruit, then the tares also discovered themselves.]* Thus in process of time, when trials and persecutions come on, and good men distinguish themselves by the fruits of patience and virtue; then the hypocrites also discover themselves, by their indirect practices, or open deserting the truth.

27. & 28. Then some of the husbandman's servants come to him, and told him, that tares were grown up among his wheat, and asked him if they should go and weed them out:] Thus good and well meaning persons, when they see hypocrites and evil men in the church, wish that they could all be cast out, and that the church might consist only of sincere members.

29. & 30. But the husbandman answered, No; Lest, while we are weeding out the tares, ye pluck up also the wheat with them; but let them alone till harvest, and then I will order my reapers to pick out the tares first and burn them, and then gather the wheat into my barn:] Thus God has not made provision to have all sorts of evil men cast out of the church, lest weak and good men should suffer with them; neither doth he always in this world send public judgments upon the wicked, lest the innocent be involved in the calamity together: But at the end of the world, he will by his angels separate the good and sincere men from the wicked and the hypocrites; and then he will exactly reward the one, and punish the other.

31. & 32. Again, another parable spake Jesus to the people, and said; [A husbandman sowed in his field a grain of mustard-seed; which, when it was sown, was one of the least of seeds; but when it grew up, it became a spreading tree, big enough for the birds to build their nests in its boughs:] Thus the gospel of Christ at its first appearing, seems mean and contemptible, received only by a few, and those mean persons: But in time it shall spread over all the earth; and that doctrine

27 So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy has done this. The servant said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest amongst herbs. and becometh a tree: so that the birds of the air come and lodge in

in the branches thereof.

33 ¶ Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them :

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house : and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed, is the Son of man :

which the Jews now despise and reject, shall be embraced and flourish among all the nations of the Gentiles.

33. ¶ Also he spake another parable to the same import, saying; [A woman took a little leaven, and covered it up in three bushels of meal ; and when it had lain there a while, the whole had received the tincture of the leaven throughout :] Thus the religion of Christ, which now begins to be taught amongst men, shall, by the power and evidence of truth, spread itself in time through all the nations of the world.

34. ¶ All these parables did Jesus speak to the people, telling them the bare similitude only, without adding the explication.

35. So that hereby he literally fulfilled that saying of the prophet, Psalm lxxviii. 2. [I will open my mouth in parables ; I will utter dark sayings of old.]

36. But when the multitude were dismissed, he entered into a house with his disciples ; and there they desired him to explain to them what was meant by the parable of the tares springing up among the wheat.

37. And then he told them, how by the husbandman was meant Christ, or any other preacher of the gospel under him. .

38. That by *the field*, was to be understood *the world*; by the *good seed* sown in the ground, *good Christians*, or *true and sincere members of the church of Christ*; and by *tares* springing up among the wheat, *wicked men and hypocrites* crept into the church.

39. That by the *enemy* who sowed the tares, was meant the *devil*; by the *harvest*, the *day of judgment*; and by the *reapers* the *angels of God*.

40. Lastly, That as [in the time of harvest the tares were picked out from among the wheat, and cast into the fire and burnt :

41. & 42. So at the day of judgment, Christ should send out his angels; and they should separate all wicked men and hypocrites, and false teachers, and impenitent sinners, from among good and sincere men; and should cast them into hell, the place of the execution of God's final vengeance, where they should be tormented for everwith fruitless repentance and never-ceasing woe.]

43. And then, *added he*, shall the righteous be crowned with immortal glory, and shall enjoy unspeakable happiness in the presence of God. Whoever is capable and desirous to be instructed, let him observe what I say.

44. ¶ Jesus added moreover another parable, and said; [As a man that findeth a great treasure in the field, goeth with much joy, and selleth all that he hath, and buyeth that field.] So true religion and piety is such a treasure, for the attainment of which, a man ought to be willing to part with all things in the world.

38 The field is the world: the good seed are the children of the kingdom: but the tares are the children of the wicked one:

39 The enemy that sowed them, is the devil. The harvest is the end of the world: and the reapers are the angels.

40 As therefore the tares are gathered and burnt in the fire: so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity:

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field.

45 Again,

45 Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:

46 Who when he had found one pearl of great price, he went and sold all that he had and bought it.

47 ¶ Again, the kingdom of heaven is like a net that was cast into the sea, and gathered of every kind.

48 Which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just.

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? they say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of

45. & 46. ¶ Again, As [a man that trades in pearls, when he meets with one of exceeding great value, readily sells all the rest that he has, to buy that:] So the virtue and happiness of the gospel is a jewel of such price, that whoever really searches after his *chief good*, ought to be willing to quit all earthly enjoyments, rather than come short of this.

47. & 48. ¶ Again: As [a net cast into the sea, catcheth all sorts of fish, good and bad together; but when it is drawn to the shore, then the fishermen separate them, and preserve the good, and cast away the bad:]

49. & 50. So by the preaching of the gospel, there is gathered together a visible church upon earth, consisting of good and bad men, sincere Christians and hypocrites together; but at the end of the world, God shall, by the ministry of his angels, separate the good from the evil; and then the one shall be rewarded with eternal life, and the other punished with everlasting destruction.

51. ¶ When Jesus had finished these parables, he asked his disciples; Do ye understand all these things that I have taught you? They answered; Yes, Lord.

52. Then he said; Ye must take care therefore so to lay up these my doctrines in your minds, that ye may be thoroughly qualified to be preachers of the gospel, and to be able upon all occasions to bring forth out of your memory, as out of a well furnished store-house, instructions suited to persons of all capacities.

53. & 54. ¶ After this, Jesus departed and returned into his own country ; and there he preached in their synagogues with so much wisdom and authority, that those who knew the meanness of his family, and the poverty of his parents, were astonished, and said, How comes this man by all this knowledge and power ?

55. & 56. Is not his father a carpenter ? And do we not know his mother and all his relations ? plain and mean persons ? people of no learning, power or authority ? How then comes this man to pretend to such wisdom, and to do such mighty works ?

57. Thus they despised and slighted him for the meanness of his parentage, and rejected his doctrine out of prejudice to his person. But Jesus upbraided them for these unreasonable prejudices, saying : A prophet is no where likely to be undervalued and disrespected, so much as among his own countrymen, and by his nearest relations. For these men judging of things only by temporal considerations, and despising a man's former meanness, and envying his present honour, are therefore apt to reject him and disbelieve his doctrine ; but strangers, acknowledging the Divine Power by which a prophet acts, and admiring the excellency of the doctrine which he preaches, will receive him, and honour and believe him.

58. For this reason Jesus worked but few miracles in his own country : Because there, men, by their unreasonable prejudices and unbelief, were become uncapable of being benefited by his divine doctrine, and unworthy of

his treasure things new and old.

53 ¶ And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works ?

55 Is not this the carpenter's son ? is not his mother called Mary, and his brethren, James, and Joses, and Simon, and Judas ?

56 And his sisters, are they not all with us ? Whence then hath this man all these things ?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there,

there, because of their unbelief. being convinced by any greater miracles.

C H A P. XIV.

Herod's Opinion of Christ; and the History of John Baptist's Death,
ver. 1. *Five thousand Men fed with five Loaves and two Fishes,*
ver. 13. *Christ and Peter's walking upon the Sea, ver. 22. Many Sick healed at Gennesaret, ver. 29.*

1 AT that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead, and therefore mighty works do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the

1. BY this time the fame of Jesus's doctrine and miracles, had reached the ears of Herod, who was governor of Galilee, and son of that Herod who had slain the children in Bethlehem.

2. And when he heard of Jesus, and how people talked variously concerning him, some judging that he was Elias, others that he was Jeremias, and others otherwise; Herod himself said, surely this is John the Baptist, whom I beheaded; he is risen again from the dead, and therefore these wonderful works are wrought by him.

3. & 4. For this Herod had apprehended John the Baptist, and put him in prison, and beheaded him there; and the occasion of his doing it, was this: Being desirous to marry Herodias his brother Philip's wife, John had freely told him that it was not lawful for him to have her.

5. Hereupon he grew very angry with John, insomuch that he almost resolved to have killed him. But the persuasion which he had in his own con-

science concerning John's holiness, and the reason which he had left the people (who all believed John to be a prophet) should be enraged at his death, and fall into an uproar, restrained him from doing it.

6. & 7. Thus John, though he was cast in prison, had yet his life preserved. But on a certain time, when Herod was feasting upon his birth-day with the court, it happened that the daughter of Herodias dancing before him pleased him so extremely, that he swore rashly he would give her whatever she desired, though it should cost him even half his kingdom.

8. And hence arose the occasion of John's death. For the young woman not knowing what was fittest for her to desire of the king, went to her mother Herodias to ask her advice; who, finding that she had now a fair opportunity of executing her revenge upon John, for having opposed her marriage with Herod, bade her daughter desire of the king, that John might be slain. Accordingly the young woman comes in and desires, that he would make her a present of John Baptist's head.

9. At this request the king was surprised and greatly troubled; for the opinion which he himself had of John, and which he knew that the people also had concerning him, did yet restrain his passion and cruelty. However, because he had solemnly sworn to her, and that in the presence of his whole court, he resolved at last to gratify her.

10. & 11. Sending therefore to the prison, he caused John to be beheaded; and the head was brought; and presented to the young woman; and she carried it to her mother.

multitude, because they counted him as a prophet.

6. But when Herod's birth day was kept, the daughter of Herodias danced before them, and pleased Herod.

7. Whereupon he promised with an oath, to give her whatsoever she would ask.

8. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9. And the king was sorry: nevertheless for the oaths sake, and them which sat with him at meat, he commanded it to be given her.

10. And he sent and beheaded John in the prison.

11. And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12. And

12 And his disciples came, and took up the body and buried it, and went and told Jesus.

13 ¶ When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart, give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

12. In the mean time, the disciples of John, hearing of his death, went and fetched away his body, and buried it; and when they had so done, they came and gave Jesus an account of the whole story.

13. ¶ When Jesus heard this, he departed from the place where he was, and went, by water, into a desert privately with his disciples. But it was not now possible for him to hide himself from the diligent inquiry of the people: for they sought him out, and, being neither discouraged with the difficulty of the way, nor with the want of provisions in the desert, went round about after him on foot.

14. Jesus therefore seeing a great multitude gathered together after him, and being pleased with their faith and diligence, took pity on them, and healed as many as were weak and sickly among them.

15. But when the evening drew near, his disciples (not yet sufficiently instructed by all the miracles they had seen, to have a right understanding of Jesus's power and wisdom) began to put him in mind, that the place being desert, and the night approaching, it was time to send away the people, that they might go into the neighbouring towns, and buy themselves provissons.

16. But Jesus, knowing his own Divine Power, and resolving to work a miracle for the benefit of those people, said, Nay, it is not necessary nor convenient to send them away thus fasting: but do ye entertain them here in this place.

17. They said unto him, we have no provision for so great a number of people:

people: nay, we have no more amongt us in all, than five loaves of bread and two small fishes.

18. Jesus wondering at the slowness of their understanding, that they should not yet call to mind his former miracles, and consider what he was able to do, bade them bring to him what viuctuals they had, how little soever it might be.

19. Then commanding the people to sit down in several companies upon the ground, he took the bread and fish in his hands; and when he had given thanks to God, and blessed them, he brake and gave them to his disciples, and the disciples distributed them to the multitude.

20. & 21. And though the number of the people that did eat, was not less than five thousand men, besides women and children, yet such was the efficacy of the Divine Power, evidenced in the wonderful increase of the bread and fish, upon Christ's giving his blessing, that not only all this multitude had enough, and were satisfied, but there remained, moreover, as many fragments, as when they were gathered up, filled twelve bread-baskets.

22. ¶ When this was done, Jesus ordered his disciples to go into a boat; and though they were very unwilling to go without him, yet he, intending to try them with another miracle, commanded them to row over the lake beforehand, and leave him behind to dismiss the people.

23. Accordingly, when the disciples were gone, he sent away the multitude; and after that, he went up to pray upon a hill, and there continued alone till night.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grafs, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But

24 But the ship was now in the midst of the sea, tossed with waves : for the wind was contrary.

25 And in the fourth watch of the night, Jesus went unto them walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit ; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

24. During which time, the disciples were gotten into the midst of the lake ; where, the wind coming contrary, and a storm arising, they were tossed up and down by the waves, not without fear of being lost ; Jesus suffering them to be alone in this danger, that he might inure them to hardships, and teach them to rely, without distrust, in the greatest extremities, upon the providence of God.

25. However, when they had toiled the greatest part of the night, Jesus took pity on them ; and knowing in his wisdom when they had been sufficiently tried by this danger, he came to them towards morning, walking upon the lake.

26. But when the disciples saw him walking upon the water, and had not yet light enough to know who he was, they were affrighted, thinking him to be a spirit or apparition ; and not knowing what to do, they cried out for fear.

27. But Jesus, not willing to keep them any longer in a fright, spoke to them, and told them who he was, and bade them take courage, and not be afraid.

28. Then, knowing his voice, they began to come to themselves : And Peter, who was forwardest upon all occasions to make proof of his faith, said, Lord, if it be you, give me leave to come out, and walk upon the water with you.

29. Jesus, knowing the infirmity of his too forward confidence, and being willing to take occasion at the same time to reprove his weakness, and to confirm his faith, bade him come down out of the boat ; and he came down

and walked upon the water towards Jesus.

30. But when he felt the wind strong, and saw the waves rage and beat about him, his faith failed, and he was afraid; and beginning to sink, he cried out, Lord help me, I perish.

31. Then Jesus took him by the hand, and helped him up, and reproved his diffidence, saying, Wherefore were ye so weak, that after you had not only seen *me* walk upon the water, but had also experimented my power in doing the same *yourself*; yet, at the boisterousness of the winds and waves, you should let your faith fail, and suffer distrust to arise in your mind?

32. Then they went both up into the boat together, and immediately the storm ceased; and the air became calm, and the waters smooth.

33. And when the men of the boat saw this great miracle, they fell down at Jesus's feet, and worshipped him, saying, Verily you are the true Messias, the Son of God, the Redeemer of Israel.

34. Now when they had crossed the lake, they came into the land of Gennesaret, where Jesus had been once before.

35. And the men of that country knowing him again, sent presently into all the towns round about, and brought unto him all that were afflicted with any manner of disease.

36. And being convinced of his power, by his former miracles which they had seen and heard of, they desired that they might but touch so much as the hem of his garment; and, according to their faith, as many as

go But when he saw the wind boisterous, he was afraid: and beginning to sink, he cried out, saying, Lord save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased.

36 And besought him, that they might only touch the hem of his garment: and as many as

touched were made perfectly whole.

touched him, with a firm trust and belief of his power, were perfectly healed.

C H A P. XV.

The Pharisees Hypocrisy and vain Traditions reproved, and the true Notion of Cleanliness stated, ver. 1. The Woman of Canaan's Daughter healed. ver. 11. Many others cured in Galilee, and four thousand fed with seven Loaves and a few Fishes, ver. 29.

1 THEN came to Jesus, scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgres the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do you also transgres the

1. ABOUT this time certain Jewish Doctors, Scribes and Pharisees, inhabitants of Jerusalem, strict observers of the traditional precepts of the elders, came to Jesus; and because they could not find any means to accuse him of transgressing the law of God, they charged him with neglecting their *human traditions*, saying :

2. If you pretend to be a teacher of greater holiness than ordinary, why do you suffer your disciples to transgres those precepts and traditions, which our wise ancestors have commanded to be observed as fences of the law? For example: Whereas our elders have ordained, that for fear of any defilement that may have happened to them, men should always wash their hands before meat; your disciples wholly neglect this tradition, and make no scruple to eat with unwashed hands.

3. Jesus answered, Ye are most unreasonably and maliciously partial. For, who are most justly to be blamed? my disciples, who neglect indeed your trifling

trifling and tedious superstitions, but strictly observe the law of God? or ye yourselves, who, that ye may superstitiously observe the vain and sometimes directly wicked traditions of men, stick not at all at transgressing the eternal commands of God?

4. For instance : It is an eternal and unchangeable law of God, that men should honour and respect their parents ; that they should obey and submit to them ; and that, when need requires, they should relieve and assist them. And this law God hath moreover confirmed, by positively annexing a capital punishment to the breach of it ; that whoever dishonours, reviles, disobeys, or rebels against his parents, * should die without mercy.

5. & 6. But ye on the contrary say, If a man binds himself by an oath, that he will not relieve the necessities of his parents ; or vows to give to some pious use, what should otherwise have been laid out for their relief and assistance, the man is by this means freed from all obligation of duty to his parents. Thus, in observing your vain and superstitious precepts or traditions, ye openly violate the plain commandments of God.

7. Ye hypocrites, most justly may I now say of you, what Esaias in old time said of your fathers ; (Isa. xxix. 13.)

8. This people talks of religion, and makes an outward show of holiness and devotion ; but their hearts are far from being honest and sincere.

9. In vain, therefore, are all their pretences to piety, and of no esteem in the sight of God ; whilst instead of

commandment of God by your tradition ?

4 For God commanded, saying, Honour thy father and mother : and, He that curseth father or mother, let him die the death.

* Deut.
xxi. 23.

5 But ye say ; Whosoever shall say to his father or his mother, *It is a gift by whatsoever thou mightest be profited by me,*

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition :

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips : but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines

doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear and understand.

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of

obedience to the divine commands, they insist only upon the *doctrines* and traditions of men.

10. Then Jesus calling to him the common people, said, Hearken, and understand what I say.

11. Eating with hands not washed just before, does not make a man impure, as the Pharisees vainly teach. For real purity and impurity does not consist in *outward cleanliness or uncleanness of the body*, but they are *inward and moral dispositions of mind*. Every thing that God has created, is, in its own nature pure; and * nothing that entereth into a man's mouth, and goeth down into his stomach, can of itself make him appear sinful and unclean in the sight of God. They are those things only which come out of a man; thoughts and desires proceeding from his heart and mind, that can defile him in this sense.

12. Then came the disciples to Jesus, and said, Do you not perceive that the Pharisees are angry and enraged at what you say? and that they are likely to bring you into some danger, for speaking thus openly against their traditions?

13. But Jesus answered, saying, They may be angry and rage, but ye need not fear them; for both they and their *doctrines*, not being from God, shall be destroyed and perish together.

14. Let them alone, and do not trouble yourselves about them. They are blind, ignorant, and proud teachers:

* That is, no kind of meat or drink makes a man a sinner, though the quantity may, through intemperance, which is a vice of the mind.

ers : They know not the truth, and they refuse to be instructed in it : They shall perish therefore in their obstinacy *themselves*; and as many as will be led by them, preferring ignorance and superstition before knowledge and true religion, shall also perish with them.

15. Then said Peter to Jesus, Explain to us more fully what you have now said, about the things that do or do not make men unclean.

16. Jesus answered, Are ye who ought to teach others, so dull yet and slow to understand a thing yourselves, and that in so manifest and plain a case ?

17. Do ye not yet conceive, how whatever a man eateth, goeth into his stomach, and passeth through his body; and being wholly corporeal, affecteth himself, merely for being of this or that kind, my effect upon the man, to make him better or worse.

18. & 19. But the things which come out of a man, proceeding from his heart and mind, such as are wicked and dishonest intentions, base contrivances and evil speeches, murder and hatred, adultery and fornication, and all kinds of uncleanness, theft and fraud, and all cheats, false witness and lies, profaneness and the like, these do truly and properly defile a man.

20. These, I say, are the things which make a man unclean and sinful in the sight of God ; but to eat with unwashed hands, which does not at all affect the mind, cannot make a man unclean.

the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding ?

17 Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught ?

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are the things which defile a man : but to eat with unwashed hands, defileth not a man.

21 ¶ After

* See Note only his body ; without having * of itself, merely for being of this or that kind, my effect upon the man, to make him better or worse.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

23 But he answered not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

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21. ¶ After these things, Jesus retired to the borders of the country of Tyre and Sidon.

22. And while he was there, there came a heathen woman of that country, and cried after him, saying, Lord, I have heard of the many miracles you have wrought, and the good works you have done, and I believe you to be a teacher sent from God: I beseech you, have pity upon me, and heal my daughter, who lies now in my house miserably afflicted with an evil spirit.

23. Jesus, knowing the woman's faith, and intending to reproach the obstinacy of the Jews unbelief, by giving an evident proof and trial of the constancy of this poor Gentile, seemed at first to despise and neglect her, by giving her no answer at all: insomuch, that his disciples, wearied with her importunity, desired him to send her away with some answer or other, that they might not be troubled with her continually following them.

24. But Jesus said; I am not * now sent unto the Gentiles: The design of my coming into the world is to make the *first* offers of mercy to the Jews, who are the peculiar people of God; to convince *them* by my miracles, and to reform *them* by my preaching.

25. The woman then came up to him, and kneeling down before him, said, Lord, do not reject me, but grant me this one favour.

H

26. Jesus

* The mercy of the gospel was not to be offered to the Gentiles, till after Christ's resurrection,

26. Jesus answered : It is not fit to take that bread which God has designed for his own children, and give it to the dogs ; I must not dispose of those favours to Gentiles and strangers, which God has sent me to bestow among his own people the Jews.

27. The woman replied : It is true, Lord ; yet as the dogs are every where suffered to eat the crumbs that fall from their master's table, so out of that bounteous liberality, wherewith you dispense among the Jews the abundance of God's mercy, I beg you would not deny me this one small petition.

28. At this answer, Jesus, as it were surprised and vanquished with the greatness and constancy of the woman's faith, said, O woman, very extraordinary is your faith and trust in God, far greater than I have ordinarily found even among the Jews themselves ; be it therefore done unto you, according to your desire. And her daughter was found to be healed at that very instant.

29. ¶ After this, Jesus departed from the borders of Tyre and Sidon, and returned towards the lake of Galilee ; and he went up, and sat upon the top of a hill.

30. And the people who had seen his former miracles, gathered again about him, and brought to him all manner of diseased persons, whether they were lame, or blind, or dumb, or maimed, or whatever other infirmity they laboured under ; and he healed them every one.

31. Inasmuch that the multitude were astonished beyond measure, seeing those that had been lame and maimed, to walk ; those that had been blind, to

26 But he answered and said, It is not meet to take the childrens bread, and cast it to dogs.

27 And she said, Truth, Lord : yet the dogs eat of the crumbs which fall from their masters table.

28 Then Jesus answered and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them :

31 Insomuc' that the multitude wondered when they saw the dumb to speak, the maimed to be whole,

the

the lame to walk, and the blind to see : and they glorified the God of Israel.

see ; those that had been dumb, to speak ; and all sorts of diseases healed with a word. And they gave praise and glory to the God of Israel, who had sent amongst them so great a prophet.

¶ 32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat : and I will not send them away fasting lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude ?

34 And Jesus saith unto them, How many loaves have ye ? and they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled : and they took up of the broken meat that was left, seven baskets full.

32. Then Jesus calling to him his disciples, said, I pity these poor people, who have nothing to eat : If I should send them away fasting, some that have far to go, would be in danger of fainting before they could get home.

33. The disciples, forgetting how he had lately fed miraculously five thousand men, seemed surprised, and said, Which way can we get victuals enough in this desert place, to satisfy so great a multitude ?

34. Jesus knowing his own power, and what he intended to do, said, How much have you amongst you ? They answered, Only seven loaves of bread, and a few small fishes.

35. & 36. Then Jesus, commanding the people to sit down in ranks upon the ground, took the bread and fish in his hands ; and when he had given thanks to God, and blessed them, he brake and gave them to the disciples, and the disciples distributed them to the multitude.

37. & 38. And though the number of people that did eat, was not less than four thousand men, besides women and children ; yet such was the efficacy of the Divine Power evidenced in the increase of the bread and fish, upon Christ's giving his blessing, that not only all this multitude had enough and were satisfied, but there remained moreover as many fragments,

as, when they were gathered up, filled seven bread-baskets.

38 And they that did eat, were four thousand men, beside women and children.

39. After this, Jesus sent away the people, and went himself by water, into the country of Magdala.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAP. XVI.

The Pharisees ask a Sign from Heaven, and are denied, ver. 1. The Disciples warned to take heed of the Leaven of the Pharisees and Sadducees, ver. 5. The People's Opinion of Christ, and Peter's Confession of him, ver. 13. Jesus foretells his Death, and rebukes Peter for speaking against it, ver. 21. The necessity of bearing Afflictions and Persecutions, ver. 24.

1. **A**BOUT this time, some of the *superstitious* Pharisees, and *unbelieving* Sadducees, came to Jesus, to tempt him and ask him captious questions, that they might find some opportunity of reproaching and accusing him. And they desired that he would show some miraculous sign, immediately from heaven, which might demonstrate him to be sent of God, and to act by his power and commission.

2. & 3. But Jesus knowing their obstinacy and malice, answered them, thus : Ye hypocrites, wherefore do ye urge me to show you more signs ; as if

1 **T**HIS also with the Pharisees and Sadducees, came, and tempting, desired him that he would show them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, It will be fair weather, for the sky is red.

3 And

3 And in the morning, *It will be foul weather to-day:* for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times.

4 A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

God had not already given you sufficiently plain tokens, to know both who I am, and wherefore I am sent? Ye are skilful enough in smaller matters, to observe the signs and tokens of things that are to happen; ye can guess by the face and colour of the sky, what weather is like to be the next morning or evening. Why then will ye not take pains in affairs of greater concern, to observe the periods and revolutions of things? Why can you not study to learn from the predictions of the prophets, and from the things which ye see accordingly come to pass, to know the time and the person of the *Messias*.

4. But ye are a degenerate and perverse generation of men. Ye have seen many of the things which were foretold of the *Messias*, already accomplished in me; and yet ye will not understand nor believe. I have already worked many and great miracles in your sight, and yet nothing will convince you but more signs. I tell you, God will not vouchsafe any more signs to this generation, but only this one, to render them inexcusable; that as *Jonas*, after having been three days buried in the sea in the belly of the whale, was cast up again alive; so Christ, after he shall be killed and buried in the earth, shall on the third day be raised again.

5. And when his disciples were come to the other side, they had forgotten to take bread.

5. Having given this answer, Jesus turned away from the Pharisees and Sadducees, and left them, and went with his disciples over the lake; and as they were in their passage to the other side, they found that they had forgotten to take bread.

6. Whereupon Jesus taking occasion, from the *similitude of bread*, to draw some useful instructions for his disciples, bade them take care to avoid the *leaven* of the Pharisees and Sadducees, meaning their *doctrine and hypocrisy*, which was apt to spread like *leaven*.

7. But the disciples not understanding his meaning, said among themselves, this is to rebuke us for our forgetfulness in not taking bread.

8. Jesus knowing their mistake, said to them, Why are you so disturbed and troubled at your having forgot to take bread? Do you think I am concerned and speak about that?

9. Do you not know how easy it would be for me to provide bread, if that were the thing I was concerned about? Have you forgotten how I once fed five thousand men with five loaves, and yet there remained no less than twelve baskets full of fragments?

10. And how at another time I fed four thousand men with seven loaves, and there remained no less than seven baskets full of fragments?

11. Why then are you so dull and slow of understanding, as to think that I spake about bread, when I bade you take heed of the leaven of the Pharisees and Sadducees?

12. Then they understood, that it was not bread that he meant, but the evil doctrine and hypocrisy of the Pharisees and Sadducees.

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadducees.

7 And they reasoned among themselves, saying, It is because we have taken no bread.

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees,

Pharisees, and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say, that I, the Son of Man, am ?

14 And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am ?

16 And Simon Peter answered and said, Thou art Christ the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou Simon Bar-jona : for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, that thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it.

13. ¶ After this, Jesus travelled through the country about Cæsarea Philippi ; and as he was walking in the way, he asked his disciples, *What* they heard men talk about him, and *whom* people thought him to be ?

14. They said, Some think you to be John the Baptist, risen again from the dead : Others think you to be Elias, the forerunner of the Messiah : Others think you to be Jeremiah, or *some other* of the prophets.

15. Then he asked them, *Whom* they *thought* him to be ?

16 Peter answered, You are Christ the Messiah, the Son of the most High God, sent into the world for the redemption of Israel, and to discover the whole will of God to mankind.

17. Then said Jesus to him, Blessed and happy are you, Peter : For this your confession is not a bare human conjecture, but a thing revealed to you by the Spirit of God.

18. By your constancy therefore in this good confession, you shall eminently be, what your name signifies, *a rock* : that is, you shall, after my resurrection and ascension, be a firm, unshaken, and immoveable professor of the truth : You shall be the * first * See Acts preacher of my true religion to the Gentile world ; and so become as it

were * the first part that is laid of that *foundation*, upon which my church shall begin to be built ; which shall afterwards, as a well-proportioned building, be continued and increased by the addition of sincere converts in their several degrees ; and all the powers of death and hell shall never be able utterly to destroy it.

19. *You* shall first open the kingdom

^{† See Acts} of the Messias, and make [‡] the first publication of the gospel to the Gentiles. And whatever ordinances you shall, by the assistance of the Holy ^{† See Acts} Ghost, make and ^{‡ establish}, for the orderly settlement of the churches, your determination shall be ratified and confirmed of God.

20. Thus Jesus made himself plainly known to his disciples. But then, either because he would not provoke the unbelieving Pharisees, to apprehend him before his time ; or, because he would not give occasion to the multitude to come together seditiously, and make him (according to their false notions of the Messiah) a temporal king ; or because he knew it to be more agreeable to his design, that men should collect and conclude who he was, from his doctrine and miracles, than that they should be told expressly by his disciples ; therefore he strictly

19 And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

* That the *rock* here mentioned is not the *confession*, but the *person* of Peter, seems plain from the construction of the words ; but then it is also as evident, that by the churches being built upon him, is not meant his being the *only* foundation of it, or having *supremacy* over it, but his being the *first* preacher of the gospel *in order of time*. Thus, Ephes. ii. 22. *Ye are built upon the foundation of the apostles, &c.* See also Rev. xxi. 14,

commanded his disciples not to publish in plain terms that he was Christ the Messiah.

21 ¶ From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any man will come

21. Moreover, having now made known to them his glory and power, he thought it a fit season to acquaint them also with his humiliation and sufferings; that they might not, being puffed up with great thoughts of his glory, be surprised and terrified at the day of his affliction. From this time, therefore, he began to tell them, that he must go to Jerusalem, and there suffer many things, and be cruelly used by the rulers of the Jews, and at last be put to death; but that on the third day he should rise again.

22. But his disciples understood nothing of this. And Peter particularly, whose thoughts were full of glory and greatness, was so disturbed at this discourse, that he could not forbear, but took Jesus aside and expostulated with him, saying, God forbid, that you, who are the Son of God, the Messiah and Redeemer of Israel, should have any such thing happen unto you.

23. But Jesus turning about to him with displeasure, said, Nay, now you are become my enemy and hinderer. When you made a good confession, I commended and extolled you; but now you deserve a severe reproof: for you talk like a weak man, and show yourself to understand nothing of God's dispensations, and of the way wherein he designs to redeem mankind.

24. ¶ After this, Jesus said to his disciples, I myself am to be perfected by sufferings; and whoever will be a true

true disciple of mine, must be willing to follow my example : He must absolutely resign himself to the will of God, renouncing all worldly desires, and resolving both to do and suffer whatever God shall think fit to require of him.

25. And let him not think it much, if he be forced even to lay down his life for the sake of true religion. For they who *save their lives* in this present time, by basely complying with temptations to forsake their religion ; these only are they who most truly *lose them*, by incurring eternal death. But he that constantly perseveres, and *loses his life* in this present time, to preserve his religion and his virtue, does most truly *save it* unto eternal happiness.

26. For what comparison is there, between all the things that this present world can afford, even if one could possess himself of them *all*, and the saving or losing a man's soul eternally ? or what valuable consideration can be given for a man's soul ?

27. For the time is coming, when Christ shall appear in the Majesty of God, and with the glorious attendance of his holy angels, to pass a final judgment upon all mankind, and to reward every one according to his works.

28. The time indeed of this *last* judgment, God has not thought fit to reveal ; but I assure you there are some here present, who shall live to see the kingdom of Christ *begun*, in his glorious resurrection and ascension, and in his executing judgment upon the unbelieving Jews, in the final destruction of their city and nation.

after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever will save his life, shall lose it : and whosoever will lose his life for my sake, shall find it.

26. For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ?

27. For the Son of Man shall come in the glory of his Father, with his angels ; and then he shall reward every man according to his works.

28. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom.

C H A P. XVII.

Christ's Transfiguration, ver. 1. That John the Baptist was Elias, ver. 10. A Lunatic healed, and the Disciples rebuked for want of Faith, ver. 14. Christ foretelleth his Death and Resurrection, ver. 22. Christ payeth Tribute, ver. 24.

1 AND after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart.

2 And was transfigured before them, and his face did shine as the sun, and his raiment was white as the light.

3 And behold there appeared unto them Moses and Elias talking with them.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

1. ABOUT a week after this, Jesus designing to give his disciples some small representation of his future glory, went up privately into a mountain, and took with him Peter, and James, and John.

2. And as he was praying in the presence of these disciples, he was changed into the appearance of a glorified body; so that his face did shine as the brightness of the sun, and his clothes became white and glittering as the light.

3. And at the same time there appeared two other persons, in a glorious form likewise, namely, Moses and Elias; and they talked with Jesus concerning the things that he was to suffer, and of the glory which was afterwards to follow.

4. All this the disciples that were present saw and heard; but being very drowsy, and also in a great consternation and surprise, they understood not what it meant. Yet, moved with the strangeness and glory of the vision, and recovering a little from their fear, their minds were filled with an unusual pleasure: And Peter, who was in all things forwarder than the rest, said to Jesus,

Jesus, Lord, how great is this glory ! How blessed a sight is this ! How happy should we be, if we might but continue here ! Give us leave to build three apartments, for Thee, and for Moses, and for Elias ; and we will dwell here.

5. Scarcely had Peter said these words, when suddenly Moses and Elias vanished in a bright cloud, and Jesus was left alone. And the disciples heard the voice of God out of the cloud, saying, This is my beloved Son, whom I have chosen to reveal my will to mankind : Be not desirous of visions and extraordinary appearances; but as ye have hitherto followed Moses and the prophets, so from henceforward hear and obey *Him*.

6. The disciples, astonished at the greatness and majesty of this divine voice, fell down upon their faces to the ground, and were greatly affrighted.

7. But Jesus came to them, and taking them up, comforted them, and bid them not be afraid.

8. And when they came to themselves, they saw Jesus alone, and in his usual form, as he was before the vision appeared.

9. Then they came down from the hill ; and as they were in the way, Jesus knowing that the world was not yet capable of understanding the design and meaning of this glorious appearance, commanded his disciples not to report it abroad till after his resurrection.

10. Accordingly the disciples kept the thing secret for the present : Only they debated privately among themselves, what those sufferings of Christ,

5 While he yet spake, behold, a bright cloud overshadowed them : and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased : hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lift up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come ?

11 And

which Moses and Elias talked of, should be, and what his resurrection from the dead meant. That these were things to be accomplished by him as he was the Messiah, they could not doubt: But one thing they stuck at, namely, that Malachi had prophesied, and their doctors had constantly taught them that Elias ought first to have appeared publicly, before the Messiah could show himself: and they resolved to ask Jesus about it.

11 And Jesus answered and said unto them, Elias shall first come, and restore all things:

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of Man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son, for he is lunatic, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples,

11. Jesus answered them, It is true, as the Jewish doctors tell you, that Elias was first to come, and to prepare mens hearts for the reception of the Messiah.

12. But this ought not to raise any scruple in your minds concerning me. For Elias has indeed appeared accordingly, only the Jews did not receive and acknowledge him, but he was persecuted and slain; and in like manner will they deal also with Christ himself.

13. Then they understood that John the Baptist was that Elias, whom the prophet foretold should be the forerunner of the Messiah.

14. ¶ Now when Jesus returned to the rest of his disciples, whom he had not taken with him up into the mount, but had left them below with the multitude; there met him a man, who fell down before him, and said,

15. Lord, have pity upon my son; for he is tormented with a devil, and is a lunatic, and hath the falling sickness; so that he cannot keep himself from falling into the fire or the water.

16. And I brought him in your absence to your disciples, hoping that they might

might

might have been able to have cast out the devil, and to have cured my son ; but they could not.

17. Then Jesus rebuked his disciples for their want of faith, saying, How long must I be with you ? and how many miracles must I work among you, before you will firmly believe me, and attain such a degree of faith in my name, to which God may annex the power of working all miracles ? Let the young man be brought hither to me.

18. Then they brought him to Jesus, and Jesus commanded the devil to come out of him ; and his disease was perfectly healed.

19. And when the people were gone, the disciples, grieved that they had not been able to work this miracle, came to Jesus alone, and asked him what was the reason, that they were not able to cast out this devil, and to heal the young man.

20. Jesus faith : It was for want of faith in *you*, as well as in those who desired your help. For verily if you had never so little faith in comparison, answerable in any measure to your office and your advantages, nothing should be too hard for you to effect, for the glory of God, and in confirmation of my doctrine ; but ye should be able to do even things seemingly as impossible, as removing mountains, and throwing them into the sea.

21. Only ye must remember, that God does not grant the power of working these greater miracles, such as are casting out devils, and the like ; but to those whose faith is strengthened by earnest prayer and fasting, and accom-

and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you ? how long shall I suffer you ? bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him : and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out ?

20 And Jesus said unto them, Because of your unbelief : for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove ; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out, but by prayer and fasting.

22 ¶ And

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men :

23 And they shall kill him, and the third day he shall be raised again : and they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute money, came to Peter, and said, Doth not your master pay tribute ?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon ? of whom do the kings of the earth take custom or tribute ? of their own children, or of strangers ?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and take up the

panied with great devotion and purity of mind.

22. ¶ After this, Jesus returned with his disciples to Capernaum through Galilee ; and as they were in the way, Jesus, to prepare his disciples that they might not be overwhelmed with sorrow at his death, began to remind them again, that he must needs be delivered into the hands of his persecutors ;

23. And that he must be slain by them, and that on the third day he should rise again. But the disciples understood not what he meant by rising again, and they were grieved to hear of his sufferings and death.

24. Now when they were come home to Capernaum, where Jesus used to dwell, the officers appointed to gather the yearly offering for the service of the temple, came to Peter, and asked him if his master would not pay the usual offering.

25. & 26. Peter said, Yes, I suppose so. And when they were come into the house, and Peter was about to ask him concerning it, Jesus prevented him, saying, Peter, What think you ? If earthly princes use to demand tribute, not of their own children and families, but only of others ; do you not think there is the same reason, that I, whom you acknowledge to be the Son of God, should be excused from paying any thing to the service of the temple.

27. Nevertheless, that we may not give them any occasion of blaming us, go to the lake, and cast in a hook, and take the first fish that comes up ; and you shall find a piece of

of money in his mouth : that take, and give it to the officers for my offering and yours.

• •

fish, that first cometh up : and when thou hast opened his mouth, thou shalt find a piece of money : that take, and give unto them for me and thee.

C H A P. XVIII.

Innocence and Humility requisite to the making good Christians, ver. 1. Of Scandal. and of Christian Reproof, ver. 6. and 15. Of forgiving the Penitent; and the necessity of shewing Mercy to others, that we ourselves may obtain it of God, ver 21.

1. **A**T this time the disciples, filled with great expectations of the glory of Christ's kingdom, began to dispute among themselves about pre-eminence, and who should be greatest in that kingdom ; till at last Jesus took notice of the dispute, and the matter *was brought to be decided before him.

2. & 3. Then Jesus, setting a little child before them, said, Ye are in a great mistake ; the kingdom of God is not like the kingdoms of this present world ; men shall not *there* be exalted, as they are *here*, by striving for dignity and pre-eminence ; but they shall be esteemed only by their

1 **A**T the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven ?

2 And Jesus called a little child unto him, and set him in the midst of them.

3 And said, Verily I say unto you, Except you be converted, and become

* Not that they directly asked Jesus about it, but only by his discovering their debate, Luke ix. 46, 47.

become as little children, ye shall not enter into the kingdom of heaven.

4 Whoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And who shall receive one such little child in my name, receiveth me.

6 But who shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 ¶ Wo unto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh.

humility, meekness, innocence, and want of regard for the things of the world; such as are the qualities of this little child.

4. So that they who in their life and conversation shall nearest approach to the unaffected humility and harmless innocence of this little child; such men shall be looked upon as the best members of my church on earth, and shall have the greatest degree of glory in heaven.

5. These, I say, are the men, which shall be valued in the sight of God. And he, who, without respect to temporal considerations, shall entertain and encourage, and assist such men, because they are humble and innocent, and teachers of that doctrine which makes men such, shall be rewarded, as if he had entertained me.

6. On the contrary, he that shall despise or discourage, persecute or seduce any of these humble and innocent persons, which believe and obey the gospel; better were it for him that he had never been born, or that he had quickly perished by some untimely death.

7. For dreadful and terrible are the judgments which God will send upon the world, for its contemning and discouraging, for its persecuting and seducing innocent and good men. Such indeed is the state of things, and the wickedness of men, that these things must needs happen; and the providence of God may for wise reasons permit it to be so: But wo be to that man, by whose fault this shall come to pass, that any humble and good man shall be persecuted, discouraged, or perverted and enticed into sin.

8. & 9. It may perhaps seem a hard precept to men of stubborn spirits, to avoid being the occasion of any of these evils ; they must perhaps be forced to part with some of their dearest pleasures, or most beloved companions, which may be to them like plucking out a right eye, or cutting off a right hand. But if any thing as dear to them even as a right hand or right eye, be the occasion of their injuring the cause of virtue and piety ; they had much better part with it, what difficulties foever may attend their doing so, than incur the eternal displeasure of God.

10. Take heed, therefore, and do not think it a light thing, to despise or discourage, or any way draw into sin, the meanest humble and good man. Do not think it a small thing to lay a stumbling-block before those, for whom God has so great a concern, as to send his angels from his own immediate presence to minister unto them, and to watch over them.

11. Do not think it a small thing to be the occasion of *their fall*, whom God has thought fit to send his Son into the world, on purpose to *redeem* and to *save*.

12. For as a man that has, for example, an hundred sheep, if one of them chance to stray, and be in danger to be lost, he presently leaves the rest, and runs after that, and searches through all the country for it ;

13. And if he chance to find it, he expresses even a more sensible joy upon occasion of the recovery of that which was in danger to be lost, than at the safety of all the rest of the flock which had never strayed :

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee : it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee ; it is better for thee to enter into life with one *eye*, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones ; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of Man is come to save that which was lost.

12. How think ye ? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray ?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even

14 Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on

14. Even so God is not willing, that any the meanest of his servants should perish; but employs the ministry of his angels to *preserve* them; and when they erred, has sent his Son into the world to *recover* them, and expects that ye should, every one in your station and proportion, endeavour to encourage those that stand, and with tenderness recover those that fall.

15. If therefore any of your fellow Christians sin or commit a trespass against you, use all possible means to recover and reclaim him. First tell him privately of his fault between yourselves, reprove and endeavour to convince him of it, and exhort him to repentance; and if he be hereby persuaded to amend, you have gained your purpose, and saved your brother.

16. But if he reject and despise your private admonition, then take with you two or three other persons; that by the presence of these witnesses, he may, if possible, be convinced and made ashamed, and by their authority may be moved to repent.

17. But if this method also prove ineffectual to reform him, then tell your case to the whole body of the church, that he may be *rebuked and ^{See} admonished before many. And if he be ^{1 Tim. v.}
^{20. &} still so obstinate, as not to be worked ^{2 Cor. ii.}
upon by this public reproof and cen-
sure, then you have delivered yourself,
you have done your duty, you may
leave him as a desperately incorrigible
sinner, and have no more to do with
him.

18. Assuredly I tell you, whatever ye shall determine upon earth, proceeding according to these directions,

shall be confirmed and ratified of God in heaven.

19. And whatever two or three of you shall agree to ask of God, in order to your acting conformably to the instructions I have given you, shall certainly be granted by him.

20. For wherever there be gathered together, though never so small a congregation of you, in my name, and according to my appointment; there am I always ready to assist and join with you, and intercede for you.

21. ¶ Then Peter asked Jesus, saying, Lord, if a man trespasses against me, and repent, and afterwards trespasses again and repent, how often am I bound to forgive him, if he continues to repeat after repeated offences?

22. Jesus answered: Nay, you must not confine your resolution of forgiving, to any number of offences; but how often soever a man may have trespassed against you, yet if he repent, you must continue to forgive him. For since God forgives men more and greater offences, which have been committed against his Divine Majesty, nothing can be more reasonable, than that they should be obliged to forgive one another their smaller trespasses.

23. And this you will more clearly understand by an easy similitude. [A certain king called all his servants to an account, that he might see how each one stood indebted to him.] Thus God examines and judges the actions of all men, who receive what they have from him, and are bound to employ it to his service and glory.

24. Now when this king began to look into his accounts, he found one

earth, shall be loosed in heaven.

19 Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought

brought unto him which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him in-

man that owed him no less than ten thousand talents.] Thus God, when he inspects the actions of men, finds that *some* have *wholly* misemployed the abilities he intrusted them with, and that *all* have committed very many offences against him.

25. Then, this man having spent all, and having nothing to pay, the king commanded him, and all that he had, to be sold, that so the debt might be discharged.] Thus God threatens wicked men, to inflict the punishment of their sins upon them.

26. & 27. But the man fell on his knees before the king, and promised, if he would give him time, to pay him all; whereupon the king in compassion set him at liberty, and forgave him the debt.] Thus God, when great sinners appear sorrowful, humble, and penitent, mercifully affords them space of repentance, and is ready to forgive them all their past transgressions.

28. The man being thus set at liberty, meets afterwards with one of his own debtors, who owed him only an hundred pence; and not considering how mercifully he had been dealt with himself, violently demands the debt of him.] Thus wicked men, not considering how much mercy they stand in need of *themselves*, and with what long-suffering God deserts and is willing to remit *their own* punishment, are fierce and eager to have the little affronts, which *others* do them, immediately revenged.

29. & 30. And though the poor debtor fell down on his knees, and begged only that he might have time allowed him; yet this man would hear nothing, but threw him presently into prison.]

prison.] Thus wicked men, though those who have offended them repent, and desire pardon, yet they obstinately persist in their desire of revenge.

31. 32. & 33. But when the king heard of this his behaviour, he called him before him again, and charged him with his ingratitude and cruelty, in showing no compassion to his fellow-servant, after he had received so much mercy himself.] Thus when God sees those, the punishment of whose greater crimes he had withheld, in order to give them space of repentance, refuse to pardon the smaller offences of others committed against *them*, he becomes highly provoked.

34. & 35. And then the king having no more patience, commanded him to be cast into prison, till he should pay the utmost farthing.] Thus God finally cuts those off without pardon, who insist upon revenge, and will not forgive the offences of their brethren.

to prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me :

33 Shouldst thou not also have had compassion on thy fellow-servant, even as I had pity on thee ?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due to him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

C H A P. XIX.

Of Divorces, ver. 1. Of Marriage, ver. 10. Christ receiveth and blesseth young Children, ver. 13. Instruclcth a young Man about Religious Perfection, ver. 16. The great Temptation of Riches, ver. 23. The Reward of those who lose all for Christ's Sake, ver. 27.

1 AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan:

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning

1. WHEN Jesus had instructed his disciples with these discourses, in humility, meekness, and readiness to forgive injuries, he departed out of Galilee, and went into the borders of Judea beyond Jordan.

2. And there also the people gathered themselves together after him, as they had done in Galilee and other places; and he healed all that were sick and infirm amongst them, and instructed them in the doctrine of true religion.

3. But the Pharisees, as usual, grieved at his doctrine and miracles, watched all opportunities of finding some accusation against him, and of discrediting him before the people. And particularly, hoping to entangle him in his talk, they came and asked him, whether he thought it lawful for a man to put away his wife upon any account: Imagining, that if he should say it was lawful, he must contradict his * own doctrine; and if he should say it was not, he must seem to deny the law of Moses.

4. Jesus, knowing their thoughts, prevented their cavil, by giving an answer out of the Scripture itself, saying, Have ye not read (Gen. i. 27), that

when God created man at the first, he created them male and female?

5. And do ye not remember how the Scripture saith (Gen. ii. 24.), *There fore shall a man leave his father and his mother, his dearest relations, and shall cleave unto his wife; and they two shall be joined together by so strict and inseparable an union, that they shall be looked upon as but one body, and may no more be divided than the members of the same body?*

6. Since therefore God hath joined them together by so strict a tie, no man can separate and part them, without breaking this primitive law of God.

7. The Pharisees replied, Why then doth the law appoint, in some cases, that a man shall give his wife a writing of divorce, and put her away?

8. Jesus answered: Moses permitted this, not because it was good, but because he was forced to it, through the perverseness and hardness of your hearts, to prevent greater evils. For at the beginning, before the world was become corrupt and degenerate, no such thing was suffered.

9. And under the gospel state, wherein primitive integrity and the original institutions of God are to be restored, no such thing shall be permitted any more: But whosoever shall put away his wife, and marry another, except only when it be for the cause of adultery that the first is put away, shall be accounted guilty of causing both her, and him that shall afterwards marry her, to commit adultery.

10. Hereupon the disciples, not yet wholly free from Jewish prejudices,

ning, made them male and female?

5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

7. They say unto him, Why did Moses then command to give a writing of divorce, and to put her away?

8. He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

10. ¶ His disciples say unto him, If the case of

of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from their mothers womb : and there are some eunuchs which were made eunuchs of men : and there be eunuchs, which have made themselves eunuchs for the kingdom of heavens sake. He that is able to receive it, let him receive it.

13 Then were there brought unto him little children, that he should put his hands on them, and pray : and the disciples rebuked them.

and thinking this an hard saying, * answered : If this be the case, that a man may not put away his wife for any less reason than adultery, the hazards and inconveniences of marriage will be so great, that it should seem better for a man not to marry at all.

11. Jesus said, It is true ; But all men have not continence to abstain wholly, and to live chastely without marrying ; but only some few.

12. And those few come to have this power by one of these three ways; either by the happiness of their natural temper and constitution ; or by violence and an unnatural maiming of the body ; or by a voluntary resolution of subduing their natural inclinations, that they may attend the busines of religion with fewer encumbrances and greater freedom from secular affairs. The first of these ways, is not at all in a man's own power, but merely the gift of God : The second is unwarrantable and unlawful : The third is rare, and of great difficulty; and they, who know their own strength, may, if they please, endeavour to attain to this excellency.

13. ¶ After this, some of the believing Jews brought young children to Jesus, that he might lay his hands on them, and bless them, and recommend them to God by his prayers. But his disciples, thinking those that brought them too busy and troublesome, began to chide them and keep them back.

14. Which

* Afterward to Jesus privately in the house ; as appears, *Mark* x. 10.

14. Which, when Jesus perceived, he rebuked his disciples, saying, Do not hinder the children from being brought to me. For it is these, and men qualified like these, with innocence, humility, and a teachable disposition, free from all prejudices and customs of sinning, that are the only fit persons to be made members of my church on earth, and inheritors of the kingdom of God in heaven.

15. Then he laid his hands on them, and blessed them, and departed.

16. ¶ And as he was going, there met him a young man of good quality, who, being of a religious disposition, and hearing that Jesus taught new and purer precepts of virtue and piety, came to him, and said, *Good Master*, what excellent and extraordinary thing shall I do, whereby I may attain eternal life ?

17. Jesus answered him, Why do you call me *Good*, whom you do not know to be any other than a *mere man*? There is none truly good but *God*, who is the only Author of all goodness and happiness. However, as to your question, you know what are the conditions of eternal life ; keep the commandments of God.

18. & 19. Then the young man asked, What commandments? Jesus said, Not to commit murder, nor do wrong ; not to commit adultery, nor fornication ; not to steal, nor cheat and defraud any man ; not to accuse any one falsely, nor pervert justice ; to honour and reverence your parents and all other superiors ; and to do to all men, as you would they should do to you, with equity and charity.

14. But Jesus said, Suffer little children, and forbid them not to come unto me : for of such is the kingdom of heaven.

15. And he laid his hands on them, and departed thence.

16. ¶ And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternal life ?

17. And he said unto him, Why callest thou me good? *there is none good but one, that is God*: but if thou wilt enter into life, keep the commandments.

18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness;

19. Honour thy father and thy mother ; and, Thou shalt love thy neighbour as thy self.

20. The

20 The young man saith unto him, All these things have I kept from my youth up : what lack I yet ?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come *and* follow me.

22 But when the young man heard that he was sorrowful : for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through

20. The young man, rejoicing at his answer, and hoping to be greatly commended by Jesus, replied, All these commandments have I obeyed from a child ; what further instructions have you for me ?

21. Jesus answered, These are the necessary duties, which God hath made the indispensable conditions of life. But if you aim at a great degree of perfection, and will do something excellent and extraordinary ; then go sell all your estate, and give it to the poor, and come and follow me through afflictions and poverty ; and, laying aside all worldly affairs, apply yourself wholly to be a preacher of the gospel ; and you shall have an * extraordinary degree of reward in heaven.

22. At this answer the young man was greatly troubled, and went away very sorrowful. For he was rich, and very unwilling to part with his estate.

23. Whereupon Jesus took occasion to represent to his disciples, how great a snare the love of riches is ; how unfit it makes a man, to be a perfect disciple of Christ ; and how hard it is for a rich man to be a good Christian.

24. And he said, Such is the deceitfulness of the love of riches, that it is an exceeding hard thing (than which hardly

* It does not appear, but the young man might have done well, if he had gone away satisfied with Christ's first answer. So that our Saviour does not seem to have bidden him sell his estate, as a thing absolutely necessary to his being a *good man*, but only as a thing necessary *at that time* to his being a *preacher of the gospel* ; and that he might reprove his confidence ; and that he might have an occasion to represent to his disciples, the great danger and mischief of the love of riches.

hardly any thing can be imagined more difficult) for a rich man to become a worthy disciple of Christ, and to attain that designed disposition of mind, and readiness to part with all things for the sake of religion, which God requires.

25. When the disciples heard this, they seemed greatly surprised; and said, if the way of life be so very difficult, who then can be saved?

26. But Jesus, looking upon them with a compassionate countenance, as pitying their present anxiety of mind, answered, It is true, that disposition of mind which the gospel requires, is so holy and spiritual; and the temptation which much riches occasion are so many and great, that, morally speaking, it is hardly possible in the ordinary course of things, for a very rich man to look beyond the advantages of this present world, and be a good Christian: But, by the grace and assistance of God, it is possible for such men to overcome all those temptations, to make a good use of their wealth, and to become worthy disciples of Christ.

27. Then said Peter to Jesus, Well, we have actually done all that you required of this young man: And though we had not indeed great possessions, we have forsaken all that we had, we have left our dearest relations, we have quitted the employment we lived by, and we have followed you in poverty and want: What reward then shall we have?

28. Jesus answered, Verily ye, my apostles, who have now cheerfully followed me in this present state of humiliation and sufferings, shall, at the final judgment, at the great and gene-

the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

27 ¶ Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son

Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shall receive an hundred fold, and shall inherit everlasting life.

30 But many that are first shall be last ; and the last shall be first.

ral * renovation of things, when I shall be exalted to everlasting dominion, and sit upon the throne of eternal glory ; ye, I say, shall then be exalted also, and shall sit by me in the next degree of glory and power.

29. And all other good and sincere men, who, for the sake of true religion and virtue, shall suffer any losses in this present world ; these also, besides that their losses shall be abundantly recompensed even in *this life*, by the joy of a good conscience, by the love and assistance of all good men, by the comfort of the Holy Ghost, and by the glorious expectation of future happiness, shall moreover be rewarded with eternal life.

30. Only many of those, who are here first in time, and seem now to have the precedence in many advantages (as the *Jews*, which are first called), shall then be ranked in a lower degree : And, on the contrary, many of those who are here later in time, and seem now inferior in many respects (as the *Gentiles* which are last called), shall then, if they come in readily and heartily, and be sincere and more diligent in their time, equal or exceed the former in dignity and glory.

C H A P.

* Ἐν τῇ παλιγγενεσίᾳ.

C H A P. XX.

The Parable of the Labourers hired into the Vineyard, ver. 1. Jesus again foretelleth his Passion, ver. 17. Upon occasion of Salome's Petition, he teaches his Disciples Humility, ver. 20. Two blind Men healed, ver. 29.

1. NOW the equity of God's thus distributing his rewards, that those to whom his will is discovered *later*, if they be sincere and diligent in their labours, may be so honoured by the abundance of the Divine liberality, as to be equalled or even preferred to those who were called *first*; the equity, I say, of this, may be illustrated by this similitude. [A householder went out early in the morning to hire labourers into his vineyard:] Thus God, in the beginning of the world, revealed his will to mankind, and that in a more special manner to the patriarchs and ancestors of the Jews: And * thus also to some men he has discovered his will early, and brought them to the knowledge of the truth in the beginning or former part of their lives.

1 FOR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

* Though this parable was primarily intended, to show the equity of God's equalising the Gentiles with the Jews; yet since one great objection of the Jews against equalizing with them the Gentile converts, was the idolatry and wickedness of the former part of these Gentiles lives; and since the several parts of the parable may aptly enough be applied to the different parts of man's life, as well as to the different ages of the world; I have therefore endeavoured to express both the senses together.

2 And when he had agreed with the labourers for a penny a-day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive.

2. And agreeing with the labourers for a penny a-day, he sent them to work in his vineyard.] So God, when first he revealed his will to mankind, promised life and happiness as the reward of obedience; and the same condition is then offered to every particular man, when he first comes to the use of reason, and to understand the difference between good and evil.

3. 4. & 5. Afterwards going out at the third hour, and again at the sixth and ninth hours, he found other labourers standing idle in the market; and them also he hired to go and work in the vineyard, promising to give them what was reasonable.] Thus God, in the following ages of the world, made new revelations of his will, to *Moses* and the *prophets*, &c. with repeated promises of life and happiness to obedience; and thus also those particular men, whose natural knowledge of good and evil has been corrupted and worn out by a bad education, God oft-times, in the following parts of their life, by affording them new means of knowledge, invites them to repentance, and promises them happiness.

6. & 7. Lastly, going out at the eleventh hour, he found other labourers standing idle; and them also he hired into the vineyard, promising to give them what was reasonable.] Thus God, in the latter ages of the world, making a new revelation of his will by Christ, admitted the Gentiles, who had before lived in ignorance and wickedness, to the conditions of the same covenant with the Jews; and thus also many particular persons, who

for

for * want of instruction have lived in ignorance and wickedness the greatest part of their lives, do yet at last, through the mercy of God, come to the knowledge of the truth, and believe, and obey it.

8. Now when the evening was come, the master commanded his labourers to be called, and their wages to be paid them, without respect to the order of time when they were hired.] So at the end of the world, God will reward all his servants, not in proportion to the times of their being called, but according to the sincerity of their service.

9. & 10. They who came in at the eleventh hour, because they wrought diligently during that time, received each one a penny; and they who came in at the morning, though they expected more for having laboured longer, yet, according to their agreement, received each one likewise a penny.] So the Gentiles, and they who are late instructed in the knowledge of the truth, shall for their sincerity and diligence during their time in the service of God, receive the reward of eternal life; and the Jews who came in first, though they expect some pre-eminence over the last, both in the church here on earth, and in the

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more, and they likewise received every man a penny.

11 And

* Note, This part of the parable does not countenance the late and wilfully deferred repentance of Christians. For such persons are not called into the vineyard at the eleventh hour (as were the ignorant Gentiles), but being called in at the first hour by the early preaching of the gospel, they have yet stood idle (not in the market, but) in the vineyard till the eleventh hour. Which is plainly a different case; as *Origen* well observes upon the place.

11 And when they had received it, they murmured against the good man of the house,

12 Saying, these last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong : didst not thou agree with me for a penny?

14 Take that thine is, and go thy way : I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last : for many be called, but few chosen.

world to come, shall yet only receive equally the same reward.

11. & 12. Then they who were hired first murmured, that those which came in last, and laboured but one hour or two, should receive as much wages as they who had worked all day.] Thus the Jews, who were the first people of God, and they who have been longest in the church, valuing themselves upon outward performances, may be apt to think it hard, that those who came in late, should be equalled to them in their reward.

13. 14. & 15. But the master replied, Is it not just, if I pay you according to your agreement, and at the same time, out of my abundant liberality, give those others freely as much; may I not do what I will with mine own, and be bountiful to others for their great diligence and sincerity during their time, without injuring you?] Thus the equity of God's dispensations may be vindicated, in that, while his reward is not only free, but also infinitely greater than any man's work deserves, he injures no man by his extraordinary liberality to others.

16. After this manner, therefore, many of those who were *here* later in time, and seem *now* inferior in many respects (as the Gentiles, and they which are *last* called), shall *finally* equal or even exceed others in glory and dignity : And many of those who are *here* first in time, and seem *now* to have the precedence in many advantages (as the Jews, and they which are *first* called), shall *then* be ranked in as low, or perhaps lower degree than the rest. For many indeed are called K
early,

early, and know the will of God, and receive his mercies, and enjoy great advantages; but there are but few who improve themselves proportionably to those advantages, and use them worthily, so as to attain an excellent and extraordinary reward.

17. ¶ After these things, Jesus knowing that the time of his sufferings drew nigh, went up towards Jerusalem. And, that his apostles might be prepared against the storm that was coming upon them, he took the twelve aside, as they were going in the way, and reminded them again, saying :

18. We are going up to Jerusalem ; and I would have you remember, that, as I told you before, it is the will of God that I should at last be delivered into the hands of the chief priests and scribes, who have hitherto laid wait for me ; and they shall cause me to be condemned to death by an unjust judgment :

19. And they shall deliver me over to the Roman soldiers, to be abused and mocked, to be beaten and spit upon, and at last to be ignominiously crucified among malefactors : But on the third day I will rise again.

20. & 21. ¶ Then Salome the wife of Zebedee, with her two sons, James and John, thinking that immediately after this resurrection which Jesus spake of, he would appear in great pomp and glory, to restore to the Jews a temporal kingdom, came to him, and desired that those her two sons, who had hitherto been his constant disciples and followers, might, at the opening of his kingdom, have the chief places of honour under him,

17 ¶ And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death.

19 And shall deliver him to the Gentiles to mock and to scourge and to crucify him : and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou ? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and

and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know the princes of the Gentiles exercise

and be next in dignity to his own person.

22. Jesus answered: Ye are in a great mistake, and understand not what ye ask. My kingdom is not, as ye fondly imagine, a temporal kingdom, consisting in earthly glory and greatness; but it is a spiritual kingdom, consisting only in holiness, righteousness, and godliness, and in the spiritual rewards of these divine virtues: And places of dignity therein are not to be expected by favour or affection, but to be attained by humility, by patience and sufferings. Can ye therefore follow my example in bearing patiently injuries, sufferings, and death? They said, We can.

23. Jesus replied: Ye shall indeed follow me in persecutions and sufferings, and may thereby attain a place in my kingdom, and a share in my rewards; but for the chief seat of pre-eminence and dignity above others, this is not mine to dispose of by any absolute favour, but must be bestowed upon those persons, and according to those conditions and qualifications which God hath appointed.

24. Now, when the other ten apostles heard what these two brethren desired, and what answer Jesus gave them, they were angry and moved with indignation against them; not without something of the same ambition and envy in themselves, for fear the two brothers should have been preferred before them.

25. But Jesus called them all to him, and said, Ye have all yet a very wrong apprehension of the matter. Among the Gentiles indeed, and in the king-

doms of *this present world*, men strive ambitiously to get the dominion one over another; and they who are greatest in riches and power, have the greatest honour and respect paid them by others :

26. But among *you* I will have things ordered by other measures. He that desires to be great and honourable among *you*, let him seek to deserve his honour by meekness and lowliness; and let him exercise his power, not in domineering over any, but in assisting and doing good to all.

27. And he that desires to have the dignity and pre-eminence among *you*, let him be eminent for his humility and readiness to serve all men.

28. For thus even I myself came not into the world to exercise power and dominion, to rule over men, and to be served by them; but to serve, and assist, and to do good to all men, with all humility, meekness and gentleness; and to lay down my life for the redemption of mankind.

29. ¶ When Jesus had finished these discourses, he travelled on with his disciples towards Jerusalem; and when they had passed through Jericho, a very great multitude of people followed him.

30. And as they went in the way, there sat two blind men by the road side, who, hearing by the multitude that Jesus, who had worked so many miracles in the land, was now going along that way, they cried out, saying, Lord, we believe you to be a teacher sent from God, and that you do these wonderful works by his power and commission : We beseech you, have pity on us.

dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you ; but whosoever will be great among you, let him be your minister.

27 And whosoever will be chief among you, let him be your servant.

28 Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

¶ And

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

31. But the multitude chid them, bidding them not make such a noise to disturb and stop Jesus. Nevertheless they continued crying out, and that the more vehemently, Lord, we believe you to be the Messias, have pity on us.

32. Then Jesus stood still, and commanded them to be called to him; and when they came, he asked them, what they desired he should do.

33. They said, Lord, we have heard of the many mighty works which you have done for the relief of such miserable persons as we are, and we desire you would restore to us our sight.

34. Then Jesus took pity on them, and touched their eyes; and their sight was immediately restored, and they followed him in the way.

C H A P. XXI.

Christ rideth into Jerusalem, ver. 1. Driveth the Traders out of the Temple, ver. 12. Children make Acclamations to Jesus, ver. 14. Jesus curseth the Fig Tree, ver. 18. Silences the Jews with a Question about John the Baptist's Authority, ver. 23. Shows by the Similitude of two Sons, that the Jews were worse than the Gentiles, ver. 28. The Parable of the Vineyard let out to Husbandmen, ver. 33. The Pharisees indignation at it, ver. 45.

1. NOW when Jesus and his disciples drew nigh to Jerusalem, and were come as far as Bethphage, at the foot of the mount of Olives, Jesus knowing that the appointed time of his sufferings approached, sought now no longer to conceal himself, but resolved to enter publicly into Jerusalem.

2. Calling therefore two of his disciples to him, he sent them unto the neighbouring village, saying, Go and take the ass and colt, which ye shall find tied up in a corner of the street, and bring them hither to me.

3. And if any man ask you, What you have to do with them? say, *The master wants them;* and the divine providence shall so order the circumstances of things, that at that answer they shall be willing to let you have them.

4. (All this Jesus did, that in him might be fulfilled these prophecies :

1 AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, the Lord hath need of them; and straightway he will send them.

4 All this was done that it might be fulfilled which was spoken by the prophet, saying,

5 Tell

5 Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them.

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosannah to the Son of David : blessed is he that cometh in the name of the Lord, Hosannah in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus, the prophet of Nazareth of Galilee.

5. Say ye to the daughter of Sion, behold, thy *Saviour* cometh, Isa. Ixii.
11. *And, Behold, thy king cometh unto thee—lowly, and riding upon an ass, and upon a colt the foal of an ass,* Zech. ix. 9.)

6. Accordingly the two disciples went into the village, and did and said as Jesus commanded them, and found all things succeeded as he had foretold them.

7. And they brought the ass and her colt, and spread their clothes upon them, and set Jesus upon the colt thus clad ; and he rode upon it with great lowliness and humble state, from Bethphage to Jerusalem.

8. And the multitude that came with him strewed the way before him, some with their clothes, and others with boughs of trees, as at a solemn festival, or the triumphal entrance of a great prince.

9. And the people before and behind cried, God preserve and prosper the kingdom of the Messiah : blessed is he that is sent of God, to instruct, heal, and govern his people : peace and glory and dominion be with him.

10. And when he entered into Jerusalem with this solemn pomp and joyful acclamations of the people, the whole city was put into a sudden commotion, and every body inquired, Who is this that cometh with such state and pomp ?

11. And the multitude that came along with him, answered, This is Jesus, that great prophet of Nazareth, the fame of whose doctrine and miracles hath so long been spread through all the nation.

12. ¶ Then Jesus alighting from the colt, went into the temple. And when he came into the outward court, which is the court of the Gentiles, he found it like a market, filled with money-changers' stalls, and sellers of cattle and doves, and the like ; who sat there under pretence of having these things near at hand for the convenience of those that came up to sacrifice. But Jesus cleared the place, and turned them all out, saying :

13. This place was designed, not for a place of merchandise, but for the service of God ; that the devout proselytes of the Gentiles, who are not admitted into the inner and holier part of the temple, might here worship and pray to the true God ; according as Esaias prophesied (Esai. lvi. 7.), that *the temple of God should be an house of prayer for all people.* But now ye have most profanely turned it into a receptacle of thieves, a place of covetousness, extortion, and cheating.

14. ¶ Now while Jesus tarried in the court of the temple, many blind and lame men, who had heard the fame of his former miracles, resorted to him ; and he healed them all.

15. But when the chief priests, and Jewish doctors, saw these wonderful works ; instead of being convinced thereby to repentance, they were only filled with envy, and enraged against him : And hearing all the people admiring and applauding him, and even the very children in the temple making joyful acclamations to him, as Messiah or king, they were in great indignation.

16. And they said to Jesus, Do you not hear what these children say ? Do

12 ¶ And Jesus went into the temple, of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple, and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying, in the temple, and saying, Hosannah to the Son of David, they were sore displeased.

16 And said unto him, Hearest thou what

what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany, and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away.

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say

you think it fit, that these who understand nothing, should be suffered to make such shouting? Jesus answered, Yea; If you who ought to show forth the praises of God, will through envy and malice refuse to do it, God will raise up others to glorify his name, and (as the scripture saith, Psal. viii. 2.) even *out of the mouths of babes and sucking children* he will perfect praise.

17. Then leaving them in their rage and envy, he retired out of the city, as far as Bethany, and there continued all night.

18 ¶ The next morning he returned again to Jerusalem: And as he was in the way he grew hungry.

19. And seeing a fig-tree a little way off, he went up to it looking for fruit; but finding it barren, and having nothing but leaves, he cursed it, saying, *Let no fruit grow on thee for ever:* Intimating to his disciples by this visible similitude, that the Jewish nation, having now only a formal profession of religion, and not bringing forth the fruit thereof, should suddenly be cursed and rooted out.

20. Accordingly the next day, passing that way, they found the fig-tree withered, and dried up from the roots: And the disciples seemed surprised, and wondered at the suddenness of its being perished and dead.

21. But Jesus said to them, Do ye wonder at this, as such a strange and extraordinary thing? Verily I tell you, If ye do but firmly believe and trust in the power of God, ye shall be able to do things as much greater than this, as removing a mountain, and throwing

throwing it into the sea, is greater than causing a little tree to wither.

22. And whatsoever ye shall ask of God in order to confirm your doctrine and ministry, with stedfast faith, without doubt and wavering, he will enable you to perform it.

23. ¶ After this, Jesus went into the temple; and as he was teaching the people, the chief priests and elders came to him, and said, By what authority do you undertake these things? You enter into the city with pomp and noise, like some great person; you turn the trading people out of the court of the temple, as if you were governor of the place; and you teach here publicly in the temple, as if you were appointed to do so by public authority; Pray, who gave you commission and authority to do all these things?

24. Jesus, knowing their malice, and that they who were not at all convinced by his doctrine and miracles, would much less be moved by his bare affirming in a direct answer, that he was authorised and sent of God, chose rather to silence them by retorting upon them another question, after this manner: I will also, saith he, ask you one question, which if you can answer me, then I also will tell you by what authority I do these things.

25. & 26. When John the Baptist preached and baptized, did he do this by God's appointment? or, was it only a human contrivance? Then the chief priests, reasoning among themselves, that if they should say John's baptism was by God's appointment, then Jesus would accuse them for not hearkening to John's preaching, and not believing the testimony which he gave

unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority dost thou these things? And who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like-wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men, we fear

the

the people ; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think you? A certain man had two sons, and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not : but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go sir, and went not.

31 Whether of them twain did the will of

concerning Jesus ; and that, on the other side, if they should say John's baptism was only a human contrivance, then they should greatly enrage the people, who all believed John to be a prophet sent of God : Reasoning, I say thus among themselves, they resolved not to determine on either side.

27. They replied therefore to Jesus, that they *could not tell*. And Jesus then in like manner, to them ; *neither do I*, says he, *tell you, what authority I have to do these things*. Which surprising question and answer, as it silenced and greatly confounded these malicious Scribes and elders, containing a sweet conviction and reproof of their unreasonable unbelief in rejecting John the Baptist ; so it also at the same time made apparent the reasonableness of Christ's not returning a positive answer to their question ; it being evident, that they who believed not John the Baptist, whom they yet durst not expressly deny to be sent from God, would much less have believed Jesus's plain assertion of his own divine authority.

28. ¶ When Jesus had thus silenced the chief priests and elders, he proceeded to intimate to them, by a *severe* parable, the justice of God in utterly rejecting *them*, with all their pretences of religion, and receiving in their stead the *penitent* Gentiles. What think you? said he. [A certain man had two sons ; and he commanded them both to go and work in his vineyard.

29. & 30. The one said, he would not go, but he repented and went : The other said he would go, but went not.]

31. Which of these two, think you, was the most obedient son? They answered

swered, He that said he would not go, but repented and went. Even so, replied Jesus, the *publicans and harlots, and heathens*, who have formerly indeed been great sinners, but repent now and obey the gospel, are accepted and rewarded of God; while ye, *priests and elders, and teachers of the Jews*, who pretend to be the peculiar people of God, and make a great external show of religion, do really disobey his commandments, and reject his gospel, and shall be utterly and finally rejected by him.

32. For John the Baptist was sent to you from God, to preach to you the necessity of repentance and obedience. And the *publicans* indeed, and *harlots*, believed him and repented; but *ye*, to whom he was primarily sent, neither believed him at first; neither, after the example of these penitent sinners, did ye afterwards repent.

33. ¶ Again, another parable spake Jesus unto them, to the same import, saying; [A certain man planted a vineyard, and furnished it with all things necessary for its fruitfulness, ornament and defence; and then travelling himself into a far country, he let it out to husbandmen.] Thus God delivered the law to his peculiar people the Jews, with great present advantages, and promises of future blessings.

34. & 35. Now when the time of vintage drew nigh, the owner sent servants to the husbandmen, to receive the fruit of the vineyard; but the husbandmen abused his servants, and beat some of them, and slew others.] Thus God expecting from the Jews, to whom he had given his law, the

his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him. And ye when ye had seen it, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants,

servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants, more than the first : and they did unto them likewise.

37 But last of all, he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir ; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the Lord therefore of the vineyard cometh, what will he do unto these husbandmen.

fruits of holiness and obedience to his commands, sent to them his prophets to remind them of their duty, and to encourage them to obedience ; but they misused the prophets, and persecuted and slew them.

36. Again, the master sent other and more servants, to receive the fruits of his vineyard ; but the husbandmen rebelled, and slew them also :] So God continued to send *more prophets* to the Jews to endeavour to reclaim them, and exhort them to repentance ; but *them* also they persecuted and killed.

37. Last of all, he sent unto them his own son, thinking that surely they would reverence his son :] Thus at last God sent his Son into the world, that if there were any means left of reducing the Jews to repentance, they might be convinced, at last by the *miracles and authority of Christ*.

38. &c 39. But the husbandmen, thinking that if they destroyed this son and heir of their master, they should be disturbed no more in their unjust detaining the possession, rose up against him also, and slew him :] Thus the Jews, after all the indignities which they had offered to God's messengers the prophets, were to add this at last to fill up the measure of their iniquity, that they should also put to death the *Son of God* ; casting him out of the church, who was the foundation of it, and the author of all God's blessings to it.

40. When therefore, *said Jesus*, the master of the vineyard returns, what do you think will he do to these wicked husbandmen ?] That is, when the time of God's executing judgment shall come, what punishment will he inflict upon these incorrigible Jews ?

41. The chief priests and elders, not yet understanding that this was the true intent of the question, answered, [He will destroy without mercy those wicked husbandmen, and let out his vineyard to others, who will serve him more faithfully.] By which answer they unawares gave judgment against themselves with their own mouths; that it was just for God to destroy the Jews, and reveal his will to another people, who would obey it more sincerely.

42. Jesus replied, Ye have judged rightly; even thus will God deal with you. And when the chief of the Jews, perceiving now whereunto the parable tended, would have recalled their * Luke xx. words, and said, * God forbid; Jesus added and said, Nay, thus it must certainly be; for doth not the Scripture say, (Psal. cxviii, 23.) The stone which the builders refused, is become the head stone of the corner? That is Christ, the Messiah, whom the Jews rejected, shall † receive and unite the Gentiles to his church, as a principal corner-stone unites and links the two sides of a building together.

43. Assuredly, therefore it shall come to pass, that you the Jews shall be no longer the peculiar people of God; but he will intrust the Gentiles with the revelation of his will, and make such other nations partakers of his cove-

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

† That Christ being the *Chief Corner-stone*, signifies not only his being *Head of the Church*, to which sense it seems to be applied, *Acts iv. 11.* but that it also signifies his uniting the Gentiles to the church; is evident from *Eph. ii. 20.* compared with the foregoing and following verses. And that sense seems to fit much better in this place.

nant and promises, as will make a better use of them than you have done ; bringing forth the fruits of holiness, righteousness and peace.

44 And whosoever shall fall on this stone, shall be broken : but on whomsoever it shall fall, it will grind him to powder.

44. And this great and general revelation of the will of God by the Messiah, being the last discovery that he will ever make to mankind ; who-ever shall stumble and be offended at any part of it, or behave himself in anywise unworthily of it, shall be se-verely punished : But he that shall ut-terly and finally reject it, or behave himself so as to deserve the utmost ef-fect of the wrath which it reveals and brings along with it, shall be miser-ably and utterly destroyed.

45 ¶ All these sayings, the chief priests and Phari-sees at length per-ceived plainly to be directed against them.

45 And when the chief priests and Phari-sees had heard his parables, they perceiv-ed that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

46. And falling into a great rage, they were even ready to apprehend JesuS ; but they were afraid the peo-ple would rescue him, who all looked upon him to be a great prophet, sent from God ; and therefore for that time they forebore.

C H A P. XXII.

The Parable of the Marriage of the King's Son, ver. 1. The Calling of the Gentiles, ver. 9. The Punishment of wicked Christians, ver. 12. Of paying Tribute to Cæsar, ver. 15. The Sadducees confuted, and the Resurrection proved, ver. 23. Which is the greatest commandment, ver. 34. The Pharisees silenced with a Question about Christ being David's Son, ver. 41.

1. UPON another occasion Jesus spake again in parables, representing the state of the gospel by way of comparison or similitude, saying,

2. A certain king made a great feast at the marriage of his son:] Thus God, at the sending his Son into the world, revealed the gracious terms of the gospel, and invited men to embrace the advantageous conditions of that new covenant.

3. And when the feast was ready, the king sent his servants, to call those that had been invited; but they refused to come:] Thus Christ, during his continuance here upon earth sent forth his apostles to preach the gospel to the Jews who were the peculiar people of God, and who had before been admonished of the coming of the Messiah, by the prophets, by John the Baptist, and by Jesus himself: but they rejected this gracious offer of the gospel.

4. Again, he sent other servants, saying; Tell those that are invited, that my feast is now ready, and that all things are prepared, and bid them hasten hither:] Thus Christ, after his

1 AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son.

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again he sent forth other servants, saying, Tell them which are bidden: Behold, I have

have prepared my dinner : my oxen and my fatlings are killed, and all things are ready : come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise.

6 And the remnant took his servants, and treated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth : and he sent forth his armies, and he destroyed those murderers, and burnt up their city.

8 Then saith he to his servant, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore unto the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as

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resurrection and ascension, sent forth his apostles again, and other disciples, instructed and assisted with greater measures of the spirit, to preach to the Jews that all things were now accomplished, that the kingdom of the Messiah or the gospel covenant was established, and to invite them to come in and embrace it.

5. & 6. [But the guests still refused to come, going every one about his own business ; and some were so ungrateful, as even to abuse and kill the servants that were sent to call them :] Thus the Jews still rejected the repeated offers of the gospel, preferring the advantages of this life to the hopes of a future, and going on obstinately in their own way, and even persecuting and slaying the disciples that were sent to preach to them.

7. [But when the king heard this, he was greatly incensed, and sent out his army, and destroyed those ungrateful men that murdered his servants, and he burnt their city :] Thus God highly provoked at the incorrigible obstinacy of the Jews, sent at last the Roman army upon them, and destroyed the city of Jerusalem, and their whole nation.

8. & 9. [Then he sent out servants again, saying, The guests that were invited, were not worthy to come to my feast ; go therefore into the highways, and invite such as you meet, and urge them to come in :] Thus God, rejecting the Jews for their impenitence and unbelief, commanded the gospel to be preached to the Gentiles.

10. [Accordingly the servants went out, and invited all they met, both good and bad, and the room was filled with guests :]

guests :] Thus the disciples of Christ preached the gospel to the Gentiles : and they believed and received it, and were admitted into the church ; some of them being good and sincere Christians, others hypocrites and wicked men.

11. [Then the king came in to view his guests, and saw a man among them not having on a wedding-garment :] Thus God sees some in the church, who, professing themselves to be Christians, yet obey not the gospel, but live unworthily of it.

12. & 13. [And when the man, upon examination, had nothing to say in excuse of his neglect, the king commanded him to be turned out of doors into the dark :] Thus wicked Christians, who profess the gospel, but obey it not ; having nothing to plead in excuse for themselves, shall be separated by God from among the faithful, and be cast into the regions of eternal darkness, most remote from the happiness of heaven.

14. For many indeed hear and receive the gospel, and many there are that profess themselves Christians ; but there are but few who live suitably to that holy profession, and approve themselves before God, so as to be thought worthy of its reward.

15. ¶ All these parables the Pharisees heard. And though these discourses referred to many things, which at that time were not yet accomplished, so that the Pharisees could not fully understand them, yet in general they perceived, that all these similitudes were directed against *them*. Resolving, therefore, some way or other, to destroy Jesus ; and seeing the people

they found both bad and good : and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding-garment :

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment ? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness : there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And

had at present such an opinion of his being a great prophet, that they durst not venture to apprehend him by force; they contrived, if possible, to ensnare him in his talk, so as to draw him in to say something that might give offence to the people.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the p^rson of men.

17 Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceiv^{ed} their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Show me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Cæsars. Then saith he unto them, Render therefore unto Cæsar, the things which are Cæsars: and un-

16. Sending therefore some of their own disciples, together with some of the followers of Herod, they instructed them to assault him with a show of great honour and esteem, saying, Master, we believe you to be a true and sincere teacher of the law of God, and that you have so much courage and freedom, as not to flatter any man, nor be moved by any fear or affection to conceal the truth: We desire therefore you would solve us this doubt.

17. Is it lawful for the Jews, who are the peculiar people of God, and under his immediate government, to pay tribute to Cæsar, and to submit to the authority of the Romans, or not?

18. By this question they hoped to draw him into such a snare, that either he might offend the people, and seem to flatter the Roman emperor in opposition to the liberty and religion of the Jews, if he should say *tribute ought to be paid*; or that he might offend the Romans, if he should say *it ought not*. But Jesus knowing this their cunning and malice, said, Wherefore do ye tempt me, ye hypocrites? I am aware of your wicked and deceitful intentions.

19. 20. & 21. And calling for a piece of the money wherewith the Roman tax used to be paid, he asked them, Whose image and inscription was upon it?

it? Which when they owned to be Cæsar's, Jesus replied, Then ought ye to give to Cæsar what ye acknowledge to belong to him; and so far submitting yourselves to the government ye are under, as is consistent with religion and the law of God.

22. Hereupon they departed from him, admiring the prudence of his answer, and despairing to obtain any advantage against him.

23. ¶ Presently after, the Sadducees, who believed that * the soul of man perishes at death, and that there is no resurrection nor future state of rewards and punishments in another world, came to Jesus, and put a case to him, saying :

24. Master, Moses commanded, that if a man die without children, his brother should marry his wife; to continue his name and family.

25. Now there happened to be seven brothers, whereof the first married a wife, and, dying without children, left his wife to the second.

26. & 27. In like manner the second married her, and died without children; and the third; and, in short, they all seven married her, and died without children; and the woman died last.

28. Now if there be a future state, as you teach, and another life after this, whose wife of the seven must this woman then be? for they all alike married her.

29. Jesus replied, Ye talk very ignorantly; not understanding the true meaning of the Scriptures, nor having a right sense of the greatness of the power of God.

to God the things that are Gods.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all, the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered, and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

30. For

* See Josephus of the Jewish Wars, lib. i. c. 22.

30 For in the resurrection they neither marry, nor are given in marriage ; but are as the angels of God in heaven. •

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob ? God is not the God of the dead, but of the living.

33 And when the multitude heard this, they were astonished at his doctrine.

30. For in that future state of happiness, to which the just shall be raised, where there shall be no more mortality, which marriage was instituted to supply, there will be no more need of any such thing as marriage. Neither shall that future state be like the present life of men on earth ; but it shall be glorious and spiritual, as is now the life of angels in heaven.

31. & 32. And that there shall be such a future state, and another life after this, ye might have collected even from God's styling himself to Moses, *the God of Abraham, Isaac, and Jacob*, long after the death of these patriarchs ; (Exod. iii. 6.) For since it is plain these holy men did not receive the full reward of their piety in this world, God could not have called himself *their God*, but only because there is a future state wherein they shall be rewarded, and * another life after this.

33. When the people heard this, they were greatly amazed at the readiness* and excellency of Jesus's answers, with which he thus effectually silenced all his adversaries.

L 3

34. ¶ But

* The word *առաջ* properly signifies *a future life* in general, and so the strength of our Saviour's argument is clear and evident. But though we should understand the word strictly of the *resurrection of the body*, the argument would yet be good : For since the Sadduces denied the resurrection of the body, not because they thought it impossible for the body to be raised, but only because they thought the soul perished at death, and that there was no future state at all ; our Saviour, by proving in general the certainty of a life to come, takes away the whole foundation of their objection. Besides, the separate state of the soul is not a state of perfect happiness, but merely of expectation.

34. ¶ But when the Pharisees heard that the Sadducees were put to silence, they gathered together again to dispute with Jesus.

35. And one of them, being a scribe,

* See Mar. or interpreter of the law, and * observing xii. 28. that Jesus gave wise and prudent answers, desired to try him further, and put this question to him, saying,

36. Master, Which is the chief and † See Mar. principal part of the law? The † ceremonial, or the moral?

37. Jesus answered, To love God sincerely, entirely, and constantly?

38. This is the first and greatest commandment, which ought above all things to be religiously observed.

39. And the next is like to it in excellence and dignity; namely, to love your neighbour as yourself, and to do to all men as you would they should do to you.

40. These are the two great rules which contain the whole sum of true religion and righteousness: These are what nature and the reason of things teach: And these are what all God's revelations to mankind in the law and the prophets, are designed to explain and enforce.

41. ¶ And while the Pharisees continued to be gathered together about Jesus, disputing with him, and putting questions to him, to tempt and ensnare him: Jesus on the other side put a question to them, saying;

42. What think you of the Messiah whom ye expect according to the promises made by God in the prophets? Of what family, and whose son do ye find in Scripture that he ought to be? The Pharisees answered, He must be the son of David.

34. ¶ But when the Pharisees heard that he had put the Sadducees to silence, they were gathered together.

35. Then one of them which was a lawyer, asked him a question, tempting him, and saying,

36. Master, which is the great commandment in the law?

37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the first and great commandment.

39. And the second is like unto it, Thou shalt love thy neighbour as thyself.

40. On these two commandments hang all the law and the prophets.

41. ¶ While the Pharisees were gathered together, Jesus asked them,

42. Saying, What think ye of Christ? whose son is he? they say unto him, The son of David?

43 He saith unto them
How then doth David
in spirit call him Lord
saying,

44 The LORD said
unto my Lord, Sit thou
on my right hand, till
I make thine enemies
thy footstool?

45 If David then call
him Lord, how is he his
Son?

46 And no man was
able to answer him a
word, neither durst any
man (from that day
forth) ask him any more
questions.

43. Jesus replied: How then comes it to pass, that David, writing prophetically and by the inspiration of the Spirit of God, acknowledges the Messiah as his superior, and calls him Lord, saying, (Psal. cx. 1.)

44. God said unto my Lord the Messiah, Take thou all power, dominion, and authority, until all thy enemies be made subject unto thee.]

45. If the Messiah be David's son, why doth David thus call him his Lord and acknowledge him as his superior?

46. The Pharisees not knowing that he who sprung from the family of David according to the *flesh*, was infinitely superior to David in *his divine original*, were not able to return Jesus any answer to this question. And finding that they were far inferior to him in wisdom and knowledge, and that they could not stand against the strength and clearness of his discourses, they retired from him, and ventured no more to tempt him with ensnaring questions.

C H A P. XXIII.

*Christ openly reproveth the Hypocrisy, and vain Traditions ana false
Doctrines of the Pharisees, ver. 1. Lamenteth over Jerusalem,
and foretelleth its Destruction, ver. 37.*

1 THEN spake Jesus
to the multitude,
and to his disciples,

1. AFTER this, Jesus spake to the people that were gathered together about him, and to his disciples, concerning the Pharisees, saying;

L 4 2. The

2. The Jewish doctors and Pharisees, though they be hypocrites, and covetous, and vain-glorious men, yet since they succeed Moses and the prophets in being teachers and expounders of the law of God, ye ought to hearken and attend to their teaching.

3. What therefore they teach you *out of the law of God*, and *agreeable to it*, that hear ye, and obey. But imitate not their example, because their lives are disagreeable and contrary to their doctrine.

4. For they expound the law in the strictest and severest sense, and impose upon other men the utmost rigour of its precepts; but they themselves will not take the least pains in practising those great and moral duties, which are of the highest importance and of eternal obligation.

5. All the works that they do, are only that they may be observed and applauded by men, and neglecting all other things, they take care to choose to be always doing such works, as are most apt to be seen publicly, and may best serve this vain-glorious purpose. To obey the moral law of God in their lives, they are little solicitous; but pieces of parchment with sentences of the law written upon them, and

[†] See Num. [†] fringes for an external show of religion, they will be sure to wear larger than other men.

6. If they be invited any whither to a feast, they foolishly strive to have the upper hand; and, in the churches, place themselves ambitiously in the highest seats, that they may look greater, and seem to have some preminence over other men.

2 Saying, The Scribe and the Pharisees sit in Moses seat.

3 All therefore whatsoever they bid you observe, *that observe and do*; but do not ye after their works; for they say, and do not.

4 For they bind heavy burdens, and grievous to be born, and lay them on mens shoulders, but they themselves will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be ye not called Rabbi: for one is your master, *even* Christ, and all ye are brethren.

9 And call no man your father upon the earth: for one is your father which is in heaven.

10 Neither be ye called masters: for one is your master, *even* Christ.

11 But he that is greatest among you, shall be your servant.

7. In the open streets, they love to receive the praises and compliments of men, and are wonderfully proud to hear the people with reverence and respect, call them *Masters* and *Fathers*, heads of sects, and authors of doctrines.

8. But let it not be so among you my disciples. Let no man among you contend for superiority or precedence. For ye have one supreme head, which is Christ; and ye, as brethren, ought to condescend to one another with mutual charity and respect in all things.

9. Let no man among you * be called *Father*, or head of a sect, as the chief teachers among the Jews love to assume to themselves the name of † *Rabbi* or *Fathers*. For ye have one father and supreme teacher, which is God: and ye as children ought to strive to exceed one another in nothing but humility and love.

10. Neither let any one among you arrogate to himself the title of *Master*, or author of a doctrine. For ye have one supreme master, which is Christ; and all ye, as fellow-servants, ought to assist one another without envy, contention, or pride.

11. Even he that for order sake shall have a higher office or greater dignity in the church than another, let him not be proud and imperious upon that account; but let him be so much the more humble,

* Πατήρ αὐτοῖς καλέοντες ὑπάν τὴν γῆν. *Call no one among you, Father upon Earth.* So the words seem most naturally to signify.

† רָבִי and רָבָן the *Principal of a school*, or *Author of a doctrine*.

humble and communicative, and ready to assist others, by how much he is intrusted with greater power and opportunities of doing good.

12. For whosoever is proud and arrogant, shall be brought down and humbled: But he that is humble and modest, and thinks lowly of himself, shall be esteemed worthy to be exalted, both by God and men.

13. ¶ Then Jesus turning himself to the Jewish doctors, and Pharisees, added, and said, Wounto you, hypocritical teachers and Pharisees; for ye, who profess to be interpreters of the law, and ought to instruct men in the knowledge and practice of true religion, do, on the contrary, by your vain traditions and wicked lives, hinder and pervert them. Ye neither follow true virtue and piety yourselves, nor suffer others, who are willing, so to do.

14. Wounto you, hypocritical teachers and Pharisees; for ye break the moral and eternal law of God by your rapine and extortion, oppressing the widows and fatherless, whom God has commanded you to support, and think to hide your covetousness under the specious formality of long prayers and great strictness in the external parts of religion: therefore ye shall be doubly punished of God.

15. Wounto you, hypocritical teachers and Pharisees; for ye pretend great zeal, and spare no pains or cost, and leave no means unattempted, to convert a stranger to your religion; but when you have so done, ye are so far from instructing him in true virtue and piety, that you corrupt his natural notions of good and evil, with false doctrines, and vain schemes of religion, and

12 And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

13 ¶ But wo unto you scribes and Pharisees, hypocrites: for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering, to go in.

14 Wo unto you scribes and Pharisees, hypocrites, for ye devour widows houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation.

15 Wo unto you scribes and Pharisees, hypocrites: for ye compas sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.

16 Wo unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

make him even even much worse than he was before.

16. Wo unto you, ye ignorant and superstitious guides, who tell the people, that if they swear only by the temple, they may be discharged from the obligation of the oath; but if they swear by the gold that is consecrated to God in the temple, that they are then indeed strongly obliged by their oath, and cannot be discharged.

17. Ye foolish and perverse teachers, What an absurd and senseless distinction is this! as if the *gold* were more sacred than the *temple of God*, by which the *gold* itself is made holy.

18. Again, ye teach, that if a man swears only by the *altar*, he may be discharged from the obligation of that oath; but if he swears by the *oblation* that is offered upon the *altar*, that he is then indeed strongly obliged by his oath, and cannot be discharged.

19. Now what a foolish and perverse distinction is this! as if the *offering* were more sacred than the *altar of God*, by which the *offering* itself is made holy.

20. In reality, therefore, to swear by the *altar of God*, is the very same thing as to swear by the *oblation* that is offered thereupon, and by *him* to whom the offering is made.

21. And to swear by the *temple*, is the very same thing as to swear by *God*, whose temple it is.

22. And to swear by *heaven*, is the very same thing as to swear by the *throne of God*, and consequently by *God* himself. So that, in short, what things soever you swear by, it is the very same thing as swearing by *God*, whose creature that thing is.

23. Again,

23. Again, Wo unto you, hypocritical teachers and Pharisees; for ye are superstitiously scrupulous and precise in things of smaller moment, in little external rites, in things of trifling niceness and dispute: but the things of great and eternal obligation, justice and equity, mercy and charity, faithfulness and truth towards God and men, these things ye wholly slight and neglect. Whereas, on the contrary, though those other smaller things ought not indeed in their due place to pass altogether unregarded, yet these great and important duties ought certainly to be mens principal and first care.

24. But ye, as I said (ignorant and perverse teachers), stick at the smallest things, and neglect the greatest: Just as if a man should refuse to drink his wine till he had strained it, to take out a little gnat, but should without scruple swallow in it some other thing ten times as big.

25. Wo unto you, hypocritical teachers and Pharisees; for as if a man should be very nice to clean the outside of his cups and dishes, but should take no care at all to keep the inside of them free from dirt and filth; even so ye are wonderfully diligent to appear strict in the observance of the outward and formal ceremonies of religion; but the thoughts of your hearts, and the secret actions of your lives, are full of iniquity and uncleanness.

26. Nay, ye fool and blind; but let a man rather be solicitous in the first place, that the thoughts of his heart be sincere and pure, and the actions of his life honest and good; and then his observance of external rites may be agreeable and comely: Even as the

23 Wo unto you scribes and Pharisees, hypocrites; for ye pay tithe of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Wo unto you scribes and Pharisees, hypocrites; for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Wo

27 Wo unto you scribes and Pharisees, hypocrites; for ye are like unto whit-ed sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleaneſſes.

28 Even ſo ye also outwardly appear righteous unto men, but within ye are full of hypocriſy and iniquity.

29 Wo unto you scribes and Pharifees, hypocrites; because ye build the tombs of the prophets, and garniſh the sepulchres of the righteous.

30 And ſay, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witneſſes unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

inſide of pots and diſhes ought al-ways first to be cleaſed; and then a proportionable care to keep their outſides clean, may look decent and neat.

27. & 28. Wo unto you, hypocritical teachers and Pharifees. Ye may, for your hypocriſy, be well compared to the ſepulchres of the dead. For as graves either * appear not at all, or perhaps are covered with ſtones whit-ed and cleaned on the outside; but within they are full of dead mens bones and corruption; ſo ye outwardly per-haps make no bad appearance before men, but ſeem, on the contrary, to be holy and religious persons; but ſecretly, and in your hearts, ye are full of all manner of hypocriſy and wickedneſſes.

29. & 30. Wo unto you, hypocritical teachers and Pharifees; for, while ye yourselves are no leſs wicked than thoſe who anciently murdered God's meſſengers and prophets, ye pretend to have a great honour for the memory of thoſe prophets, and to teſtify your reſpect for the holy men of old, by building and adorning their tombs; and ye ſay, if you had lived in old time, when your fathers murdered the prophets, ye, who are their children, would not have done ſo.

31. & 32. Nay, verily, but ye are indeed, as ye ſay, the children of thoſe who killed the prophets; and ye ap-prove yourselves their genuine off-spring, by being like them, and imitating their wickedneſſes; nay, notwithstanding your hypocriſy, ye even ex-ceed them in malice, and will fill up the measure of their iniquity.

33. (Ye

* See Luke xi. 44.

33. (Ye obstinate and incorrigible generation of vipers : By your hypocrisy indeed, you may here escape the punishment of men; but how will you avoid the future and eternal judgment of God) ?

34. Ye even excel, I say, the malice of your forefathers, and will fill up the measure of their iniquity. For behold, I send you prophets and holy men, to instruct you in the doctrine of true religion ; but ye will slay and crucify them, and beat them even in the places of God's public worship, and pursue and persecute them from one city to another.

35. Wherefore I tell you, the punishment that shall be inflicted by divine vengeance upon the men of this present generation, shall be as great and dreadful, as if not only the forefathers of this people in their several generations, but the men who are now alive, had in their own persons been the murderers of all the righteous and good men who have been unjustly martyred since the time of Adam to this very day.

36. Assuredly I tell you, and repeat it to you again, that such a terrible punishment as this, shall certainly fall upon the men of this present generation.

37. O Jerusalem, Jerusalem, thou that wast once the *holy city*, and the *beloved of God*, but hast since rejected God, and persecuted his servants, and slain his prophets, and continued obstinately impenitent ; how often has God tendered to thee the offers of pardon and mercy, and invited thee to repentance, with all the pity and kindness that a tender father can show to

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ?

34 ¶ Wherefore behold I send unto you prophets, and wise men, and scribes ; and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city :

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar,

36 Verily I say unto you, all these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !

38 Behold,

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

his most beloved child ! But thou refusedst to hear.

38. Behold now therefore the time of mercy is past ; and the final desolation of the city and temple, with the fearful destruction of the Jewish nation, is irreversibly decreed of God.

39. And I assure you the time will speedily come, and it is now at hand, when ye shall see me no more, till ye shall be forced to own me to be indeed the Messiah, the Son of God with power.

C H A P. XXIV.

Christ foretels the Destruction of Jerusalem, and the End of the World; and warns all Men to watch.

1 AND Jesus went out and departed from the temple ; and his disciples came to him for to shew him the buildings of the temple.

1. AFTER this, Jesus departed from the temple ; and as he was going out, his disciples, who had heard him speak of the desolation of the city and temple, desired him to observe what a stately and beautiful structure the temple was ; insinuating, as if they thought it pity, that so noble a building should be so miserably destroyed.

2. But Jesus answered, Do ye admire these things, and look upon them with pity ? I tell you again, they shall all be destroyed with such a complete and utter desolation, that there shall not be left so much as one stone upon another, which shall not be cast down.

2. And Jesus said unto them, See ye not all these things ? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the Mount of Olives, the disciples came unto

3. And when he was come to the Mount of Olives, and was set down there, his disciples came to him privately,

vately, and asked him, saying, When shall these desolations, and all these strange things, which you have told us of, be accomplished? And by what signs shall we know when the consummation of the present state of things in the world shall be? and when, and by what revolutions, the kingdom of the Messias shall be established?

4. To this general question, which the disciples (*who had not yet any clear notion what the state and duration of the Christian dispensation was to be*) were not capable of proposing more distinctly, Jesus accordingly returned such an answer, as, being immediately and properly a description of the final destruction of Jerusalem, and of the Jewish nation, which was to be the first establishment of the kingdom of Christ, might also at the same time contain an obscure prophecy of the end of the world. And his answer was this: Ye are desirous to know the time and manner of my second appearing, to destroy my enemies, and to establish the kingdom of the Messias; but take heed that no man deceive you, and impose upon you.

5. For many impostors shall appear, who will pretend to be the Messiah, sent of God to deliver such as will follow them; and they shall show many wonderful signs, and shall deceive many.

6. Ye shall also hear of wars and tumults, commotions, revolutions, terrors, and panic fears. But let not your minds be disturbed at these things; for many such calamities as these must happen, before the final and utter

him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

• 4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to

to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom : and there shall be famines and pestilences, and earthquakes in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you : and ye shall be hated of all nations for my names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

destruction of the Jewish nation ; [And in like manner, before the end of the world.]

7. For one country shall take up arms against another ; and there must be broils and commotions, and civil wars through the world : And there shall be famines, and plagues, and earthquakes in several parts of the earth.

8. All these things are but the beginnings of that last and total destruction, which shall come upon the nation of the Jews : [And in like manner, such calamities as these will precede the last judgment, and the end of the world.]

9. In the mean time, ye shall be afflicted, and persecuted even to death ; and both Jews and Gentiles shall hate you for the sake of your professing Christianity.

10. And many Christians, discouraged by these sufferings and calamities, shall turn apostates ; and, to ingratiate themselves with unbelievers, shall betray and persecute their brethren.

11. Many false teachers also, and deceivers, shall arise ; who, under pretence of preaching the gospel, shall seduce many to follow vain and vicious doctrines, and shall pervert weak men, in hopes of escaping persecution, to dissemble or forsake the truth of religion.

12. And because the persecutions moved by unbelievers on the one hand, and the apostacies, contentions, and dissimulation of some believers on the other hand, will mightily perplex things, and cause great confusion ; therefore the zeal which many others hitherto retained for true religion,

will at length cool, and *they also* will become lukewarm and fearful.

13. But he that, under all these trials and afflictions, shall continue steadfast and unmoved to the end, in the profession and practice of true religion, shall, by the peculiar providence of God, be preserved *here* from the extremity of that final calamity whereby the Jewish kingdom shall be utterly destroyed, and he shall *hereafter* inherit eternal life.

14. Now, during these calamities and confusions, the Christians scattered abroad by the persecution, shall preach the gospel to the Gentiles. • And as soon as the gospel has been preached, and churches established by them through the Roman empire, the Jewish nation and polity shall be utterly destroyed, with their city and temple: [And in like manner, when the Christian religion has made its progress through all the nations of the earth, the end of the world shall come.]

15. When therefore ye shall see the holy city compassed about with heathen armies, the abomination of desolation spoken of by Daniel the prophet, (which, let him that readeth consider and understand); that is when ye shall see Jerusalem besieged by the Romans;

16. Then let them which are in Judea, knowing that the final destruction of that nation is coming, flee for their lives.

17. & 18. And because this vengeance that shall fall upon the Jews, will be sudden and terrible; therefore let every one that hopes to escape, make such speed in his flight, as not to return home to take any of his goods with

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.

15 When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand),

16 Then let them which be in Judea, flee into the mountains.

17 Let him which is on the house-top, not come down to take any thing out of his house:

18 Neither let him which is in the field, return

return back to take his clothes.

19 And wo unto them that are with child, and to them that give suck in those days.

20 But pray ye that your flight be not in the winter, neither on the Sabbath day :

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved : but for the elects sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here is Christ, or there, believe it not.

24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect.

25 Behold I have told you before.

him ; but let him flee, as Lot did out of Sodom, without so much as looking back.

19. But wo be to them, who through any impediment shall not be in a condition to make a speedy flight, as women that are with child, or give suck.

20. Pray ye also that ye may not be forced to flee, in the winter, or on the Sabbath * ; when either the season, or the holiness of the time, may retard and prevent your escape.

21. For the hardships and calamities of that time, when the Romans shall over-run the country, and Jerusalem shall be besieged by them, will be greater than ever befel any people before, or shall ever happen after.

22. So that if that tribulation were to be as lasting as it will be sharp and severe, no one could possibly escape ! But for the sake of those Christians who shall at that time be scattered through Judea, God will so order things, that the extremity of the calamity shall be short, and the city shall quickly be taken.

23. At that time †, if any man shall report that Christ appears in this or that place, to destroy his enemies, and to deliver his servants, believe it not.

24. For there shall arise impostors and deceivers, who shall each pretend to be the Messiah, and shall work strange wonders and delusions, so as to deceive, not only the unbelieving Jews, but, if it were possible, even sincere Christians also.

25. Take heed now and be not deceived : Behold, I have expressly cautioned and forewarned you.

M 2

26. If

* This seems spoken in condescension to the Jewish prejudices.

† (And in like manner, in all other calamitous times preceding the end of the world.)

26. If therefore it shall be reported that Christ appears visible in the desert, and is preparing to come and deliver his servants, regard it not. And if they say, he is secretly in any private place, ready to show himself, and appear publicly, give no credit to it at all.

27. & 28. For as lightning shineth through all places in an instant, and as eagles gather themselves with incredible swiftness to all parts where the prey is to be found, so the power of Christ in destroying his enemies, shall demonstrate itself evidently through all the land at once; and his kingdom shall be established, not with *observation* in

[†] See Lukethis* or that particular place, but by the xvii. 20, 21. wonderful efficacy of the Divine Power 22, 23, & it shall appear and prevail through the 24. world, as it were in a moment.

29. For immediately after these fatal wars, and the destruction of Jerusalem by the Romans, the whole Jewish polity, government, laws, and religion, shall be utterly dissolved.

30. & 31. And then it shall become evident, that Jesus was the true and only Messias; and the Jews shall lament and mourn, and be forced to acknowledge the power, and glory, and majesty of Christ, who will then send forth his ministers among the Gentiles, and will gather into one body those who believe and obey his gospel, from among all the nations of the earth. [In like manner, at the end of the world, after long persecutions and afflictions of the church, and after great disturbances and revolutions in all the nations of the world, Christ will at last appear in the clouds of heaven, with power and great glory; and he will send

26. Wherefore if they shall say unto you, behold, he is in the desert, go not forth; behold he is in the secret chambers, believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of Man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light; and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

30 And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together

together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no man, no not the angels of heaven, but my Father only.

37 But as the days of Noe were, so shall

forth his angels through the world, and gather together his elect; that is, all good men who have believed and obeyed God, and reward them with eternal life.]

32. & 33. Now observe and hearken to the similitude which I am about to tell you. In the same manner as when ye see the leaves and tender buds of a fig-tree begins to sprout forth, ye know certainly that summer is coming on: Even so, when ye see these signs which I have foretold you, come to pass; ye may know certainly that the destruction of Jerusalem, and of the nation of the Jews, is just at hand.

34. Assuredly I tell you, all the things that I have now declared to you concerning this great desolation, shall be fulfilled in this present generation, in the age of some that are now alive.

35. And sooner shall heaven and earth be destroyed, than one word of what I have foretold you fall short of being fully accomplished.

36. Only as to the exact day * and hour, when this final destruction shall be completed, God has revealed that neither to man nor angel. [And in like manner the time, when the end of the world and the last judgment shall be, God has reserved as a secret known only to himself.]

37. But this I may tell you, that all these things, which I have now forewarned

* It is an extraordinary ingenious conjecture of Grotius, to make *μέγα ιερόν* here, opposed to *ταῦτα πάντα* in v. 35. So that the sense may be, *ταῦτα πάντα*, the destruction of the Jews, shall be presently; but *μέγα ιερόν*, the last day of judgment, is known to none. Yet the sense may be carried on entire, without this opposition, as in the Paraphrase.

wanted you of, shall come suddenly and very unexpectedly to the *generality of mankind*.

38. & 39. For as in the days of Noah, men went on secure and intent upon their worldly business, and had no regard to the preaching of that good man, till the very day that the flood surprised and destroyed them all: so in this generation the Jews shall go on obstinately in their own ways, unconcerned at the warnings which I and my disciples give them, till the Romans shall come upon them, and destroy them utterly: [And in like manner, at the end of the world, men will be wholly taken up about their business and their pleasures, till the appearance of Christ and the last judgment surprise them.]

40. & 41. Yet at these times God will make very great and remarkable distinctions of men. For at the general desolation of Judea, among men employed about the same business, and seemingly equal in all wordly concerns, God will, by strange acts of providence, rescue some from this calamity, wherein the rest shall be left to perish: [And in like manner, at the day of judgment, there shall be an infinite difference made between men, whom the world distinguish not at all.]

42. Since therefore these things will certainly be thus, and yet ye know not the time when they will be, it highly concerns you to be very vigilant and watchful, that when these terrible calamities, (or when death and judgment, shall come upon you), ye may be found in the number of those whom God shall think worthy to be rescued or saved.

also the coming of the Son of Man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.

40 Then shall two be in the field, the one shall be taken, and the other left.

41 Two women shall be grinding at the mill, the one shall be taken, and the other left.

42 ¶ Watch, therefore, for ye know not what hour your Lord doth come.

43 But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready; for in such an hour as you think not, the Son of Man cometh.

45 Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his Lord, when he cometh, shall find so doing.

47 Verily I say unto you, that he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My Lord delayeth his coming,

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunk-

43. Ye know in other cases, if a householder, for instance, had notice given him that his house was in danger to be robbed in such or such a night, he would be sure to prevent and watch the thieves from breaking in.

44. How much more ought ye to be always ready and provided, since ye know not at what time these terrible calamities, (*or when death and judgment*) shall come?

45. And now, who is that faithful and wise disciple, who being intrusted with the knowledge of God's will, or being appointed by him to preach the gospel, and reform others, shall heartily and sincerely make use of all his gifts and opportunities to the service of God, and to the best improvement of himself and others?

46. Blessed is that disciple whom Christ, at his coming, shall find thus employed.

47. Assuredly I tell you, as an earthly master rewards such a faithful servant with great honour and preferment in his family; so God will reward the fidelity of such a disciple with the greatest degree of glory in his eternal kingdom.

48. & 49. But if, on the contrary, such a disciple as God has intrusted with great talents, and many opportunities of doing good, shall begin to think with himself, that God's judgments are far off, and shall neglect his duty, and give himself up to cruelty, idleness, and luxury:

50. & 51. God will surprise such a one in his security, and unexpectedly cut him off in the midst of his wickedness, overwhelming him with strange and sudden judgments *here*, and assigning him a portion in eternal misery *bereafter*.

50 The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not ware of;

51 And shall cut him asunder, and appoint him his portion with hypocrites: there shall be weeping and gnashing of teeth.

C H A P. XXV.

The Parable of the wise and foolish Virgins, ver. 1. The Parable of the Talents, ver. 14. A Description of the Last Judgment, ver. 31.

1. AT that time the state of the gospel, and the method of God's dealing with men, will be such as may fitly be represented to you by this similitude. [There were ten virgins, who being invited to a wedding, took their lamps in the night, and went to meet the bridegroom.] Thus the Jews were invited to receive the gospel, and they all pretended to expect the Messias: *And thus those that profess the name of Christ make all of them a show of attending upon him, and expecting his coming.*

2. Now five of these virgins were wise, and five were foolish.] Thus some of the Jews embraced the offers of the gospel, and others rejected them: *And thus some of those, who profess themselves Christians, are sincere and hearty; others are merely formal, and Christians only in show.*

1 THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They

3. They that were foolish took their lamps, and took no oil with them.

4. But the wise took oil in their vessels with their lamps.

5. While the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made, Behold the bridegroom cometh, go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

3. & 4. The foolish virgins took their lamps, without any supply of oil to maintain them; but the wise took vessels of oil with them, to feed their lamps.] Thus those Jews who embraced the gospel, took the warning which Christ gave them, to provide for their escape at the destruction of Jerusalem; but the others neglected it: *And thus wise and sincere men live according to their profession, and by habits of piety and virtue, lay up in store for themselves a good foundation of happiness against the time to come; but others who are merely formal, content themselves with a bare external profession, and make no provision of good works against the day of accounts.*

5. Now while the bridegroom tarried they all slumbered and slept.] Thus in the interval before the destruction of Jerusalem, both the Christians as well as the Jews were somewhat secure: *And thus, in the time of life, while Christ delays his coming, all, both sincere Christians, as well as those who are merely formal, remit more or less of that exact diligence and watchfulness wherewith they ought to prepare and wait for the appearance of their Lord.*

6. & 7. But at midnight, there being a sudden cry that the bridegroom was coming, they all trimmed up their lamps, to make the best appearance they could.] Thus when Jerusalem was about to be besieged, all, both Christians and Jews, were alarmed to provide for their escape: *And thus, when by any sudden warning men are made apprehensive of the approach of death and judgment, all, both formal and sincere Christians, are roused up to make the best preparation for it they can.*

8. At

8. At that time the wise virgins having oil in their vessels, supplied their lamps ; but the foolish ones having no oil, and finding that their lamps were ready to go out, began to beg oil of the wife.] Thus, at the siege of Jerusalem, the Christians having been warned by Christ, were ready to make their escape ; but the Jews were surprised in it : *And* thus sincere and good men, at the approach of death and judgment, having before exercised themselves to an habitual practice of piety and virtue, and having laid up for themselves a provision of good works, are not greatly surprised, but can readily frame and prepare their minds for it ; but those, whose religion consists merely in outward form, finding that this will not bear them out in the day of judgment, shall be greatly surprised at the apprehension of it, and become solicitous to purchase true virtue then at any rate.

9. But the wise virgins told them, that it was impossible for them to furnish them with oil ; and that they could not be supplied with it any other way, than by going to those that sell, and buying it.] Thus the unbelieving Jews found, when the city came to be besieged, that it was too late to provide for their escape : *And* thus wicked men, under the apprehensions of death and judgment, find too late that nothing will support them in that day, without that preparation which they ought in time to have made for it by a good life.

10. In the mean time the bridegroom came ; and they that were ready went in with him to the feast, and the door was shut.] Thus, when the city

8 And the foolish said unto the wise, Give us of your oil, for our lamps are gone out.

9 But the wise answered, saying, *Not so* ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came, and they that were ready went in

in with him to the marriage, and the door was shut.

was suddenly besieged, the Christians who had taken Christ's warning, escaped, but the rest were shut up : And thus while men are variously employed, and contriving many things, death and judgment seizes them ; and they who are then found ready and prepared, are received and rewarded by Christ.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

11. & 12. But the foolish virgins, coming afterwards and desiring admittance, were shut out and rejected.] Thus the Jews, after their final destruction came upon them, cried for mercy too late : And thus those, whom Christ at judgment finds unprepared, are, notwithstanding their earnest and too late entreaties, disowned and rejected by him.

13 Watch therefore, for ye know neither the day nor the hour wherein in the Son of Man cometh.

13. Watch ye, therefore, and be always prepared, after the example of the wise virgins ; because ye know not the time when your Lord cometh to call you to an account ; and it will then be too late to prepare for it, when he is come to reward every man according to his past doings.

14 ¶ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

14. ¶ Again, the state of the gospel, and the method of God's dispensations and dealings with mankind, may be fitly represented by this similitude : [A certain man, being to take a long journey into a far country, divided his stock amongst his servants, to trade with till his return.] Thus Christ preached the will of God to mankind, while he continued here on earth ; and at his second coming, will expect an account of their improvement under it.

15 And unto one he gave five talents, to another two, and to

15. Now to one he gave five talents, to another two, to another one, according to each one's prudence and ability, and

and then took his journey ; expecting that every one should make an improvement proportionable to what had been committed to him.] Thus the gifts and abilities wherewith God intrusts men, are many and various ; and Christ at his second coming will require an account of each one, proportionable to his power and opportunities of doing good.

16. & 17. Then he that had five talents, traded and gained five others ; likewise he that had two talents, traded and gained two more.] Thus *some men* improve, according to their proportion, those gifts and faculties wherewith God has endued them, to the increase of religion, and the good of the world.

18. But he that had received one talent, traded not with it, but hid it up, and it became useless.] Thus *other men* make no improvements of those gifts wherewith God has blessed them, but they live idly, and are useless in the world.

19. After a long time, the lord of these servants returned home, and called them all to an account. Thus Christ, when the time that God has appointed is accomplished, shall return and call all men before him to judgment.

20. & 21. Then he that had five talents, gave in his account, that he had traded with them, and gained five talents more ; and his lord commend-ed him for having been faithful in a small trust, and advanced him to a place of greater honour, and gave him a very great reward.] Thus those who, at the coming of Christ, shall appear to have employed and improv-

another one, to every man according to his several ability, and straightway took his journey.

16 Then he that had received the five talents, went and traded with the same, and made *them* other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time, the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents : behold I have gained besides them five talents more.

21 His lord said unto him, Well done thou good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.

22 He

22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed;

25 And I was afraid, and went and hid thy talent in the earth: lo there thou hast *that is* thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the ex-

ed their several gifts, shall be rewarded by him with eternal life.

22. & 23. In like manner, he that had two talents, gave in his account, that he had traded with them and gained two talents more: And his lord commended him also for having been faithful in a smaller trust, and gave him likewise a great reward.] Thus those who have less or fewer abilities than others, if they do but improve and use them in their several proportions, shall yet likewise be rewarded with eternal life.

24. & 25. But he that had received one talent, and made no use of it, began to excuse his own negligence, by accusing his lord's severity in exacting more of him than had been committed to him.] Thus wicked men who make no use of those abilities which God has given them, think it a hardship that God should require them to take pains and improve his gifts, and employ and use them for the good of the world.

26. & 27. But his lord answered and said, You are an idle and slothful person; if you knew that I expected an improvement of what I left you, why did you not trade with my money, that when I came home, I might have received my own with increase?] Thus wicked men, at the day of judgment, shall be silenced and condemned, because, though they knew that God expected they should employ and improve his gifts to his honour, and to their own and others advantage, yet they were slothful and did it not.

28. 29. & 30. Take away therefore from this slothful servant his one talent, and give it to him that has ten, that he may increase more and more ; and cast the unprofitable servant out of doors into darkness and misery.] Thus God, to those who improve his gifts and graces, does *in this present time* add continually more and more assistance, and *finally* rewards them with eternal life ; but from those, who improve not his grace and assistance, he, *in this present time*, withdraws even what he had already given, and *finally* condemns them to everlasting punishment.

31. Now the manner in which Christ shall judge the world, is this. He shall appear in the glory and majesty of God, accompanied with a numberless retinue of angels, and shall sit upon a glorious and magnificent throne.

32. And all mankind shall be summoned before him, princes and mean persons, rich and poor, Jews and Gentiles, good men and bad : so that nothing shall excuse any one from appearing : And he shall judge them with an impartial and unerring judgment ; and shall separate the *good* from the *bad*, as a shepherd separateth the sheep from the goats.

33. And the *good* he shall place by themselves on the one hand, and the *bad* by themselves on the other.

changers, and then at my coming I should have received mine own with usury,

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance : but from him that hath not shall be taken away, even that which he hath.

30 And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.

31 ¶ When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from the goats :

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then

34 Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

35 For I was an hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in :

36 Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee ? or thirsty, and gave thee drink ?

38 When saw we thee a stranger, and took thee in ? or naked, and clothed thee ?

39 Or when saw we thee sick, or in prison, and came unto thee ?

40 And the King shall answer, and say unto them, Verily I say unto you, In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.

34. Then mankind, being thus separated into two sorts, He, as a just and impartial judge, shall pass sentence upon both, declaring at the same time the reason and equity of his sentence. And first, turning himself to the *good* on his right hand, he shall say ; [Come ye blessed children of God, enter now into the possession of that heavenly kingdom which God, who foreknoweth all things, designedly provided for you from the beginning of the world.

35. & 36. For whereas, when I was in want and necessity, ye liberally communicated to me in all the offices of charity and kindness ; God has, in recompence, appointed, that I should now communicate to you of all the glory and happiness of my kingdom.]

37. 38. & 39. Then the righteous shall answer ; Lord, we never saw thee in want or necessity, nor ever had opportunity of ministering to thee in any of the offices of charity and kindness, that thou shouldest now recompence it with such a reward.

40. But Christ will reply, saying ; It is true, ye never had opportunity of doing these things to me in my own person : Nevertheless, since ye have done it to some of these my servants, in obedience to my commands, I judge it as done to myself, and will reward you accordingly.

41. After

41. After this, turning himself to the *bad* on his left hand, he shall pass sentence likewise on them ; saying, [Depart from me, ye cursed, into that unquenchable fire, which being at first prepared for the punishment of apostate angels, is now allotted to you also, because ye have chosen to comply with their temptations, in opposition to the commands of God.]

43. & 44. For when I was in necessity and in want, ye refused to assist me with any charitable offices ; and pursued only the vanity and pleasures of the world, without regard to the end and design for which God endued you with several gifts and abilities.]

44. Then the wicked likewise shall answer ; Lord, we never saw thee in want or necessity, nor ever had opportunity of ministering to thee in any office of charity, that thou shouldest now punish our neglect of this duty with so severe a sentence.

45. But Christ will reply, saying ; It is true, ye never did indeed any uncharitable action to me in my own person, because ye never saw me : Nevertheless since ye have been cruel and uncharitable to some of these my servants, in disobedience to the commands of God ; I look upon it as if you had been so to myself, and will punish you accordingly.

46. Then, in pursuance of this irreversible sentence, the *wicked* shall depart into everlasting punishment ; but the *righteous* shall inherit eternal happiness.

41 Then shall he say also unto them on the left hand. Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.

42 For I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink :

43 I was a stranger and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?

45 Then shall he answer them, saying, Verily I say unto you, In as much as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment : but the righteous into life eternal.

C H A P. XXVI.

The Jews Conspiracy against Christ, ver. 1. Christ's feet anointed, ver. 6. Judas bribed to betray Christ, ver. 15. Christ's Passover Supper, ver. 17. The Institution of the Lord's Supper, ver. 26. Christ foretels his Disciples flight, and Peter's denial, ver. 31. Christ's Prayer and Passion, ver. 36. Christ betrayed by Judas, and apprehended, ver. 47. Christ's Trial before Caiaphus, ver. 57. Peter's Denial, ver. 69.

1 AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is the feast of the passover, and the Son of Man is betrayed to be crucified:

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high-priest, who was called Caiaphas.

4 And they consulted that they might take Jesus by subtlety, and kill him.

5 But they said, Not on the feast day, lest there be an uproar among the people.

1. & 2. WHEN Jesus had finished all these discourses, he began again to put his disciples in mind, that at the approaching passover, which was to be celebrated within two days, he should be betrayed into the hands of his enemies, and delivered over to the Roman soldiers to be crucified.

3. According to which prediction, the chief priests, and teachers, and elders of the people, who had all along resolved to take the first opportunity of destroying Jesus, met together about this time, in Caiaphas's palace, who was high priest this year, to consult which way they might best accomplish their design.

4. & 5. In this consultation they resolved, not to apprehend Jesus openly and by force, but to get him some way betrayed privately into their hands, and then to put him to death. Yet some advised, not to undertake this at the time of the feast, when so great a multitude of people was gathered together; lest the people, who looked on him as a great prophet, should raise a

tumult and rescue him. But the zeal of others prevailed to have him seized as soon as possibly they could. And so they accomplished the will of God, that he who was to be the true paschal Lamb, should suffer at the time of the passover; and that he who was to suffer for the sins of the whole world, might do it at such a time, when there should be most witnesses present at his death.

6. & 7. ¶ In the mean time Jesus, being shortly to suffer, continued in the villages near about Jerusalem. And as he was sitting at meat at Bethany, in the house of one Simon, who had formerly been a leper, and had been cured by Jesus; there came behind him a woman having a box of precious ointment, with which she anointed his feet and head.

8. & 9. Which when Judas, * one of his disciples, saw, he was angry, and said; wherefore doth this woman spend so much good ointment to no purpose, which might have been sold for a great deal of money, enough to have relieved abundance of poor people?

10. But Jesus, knowing that Judas spake this not out of charity but covetousness, said, Do not chide the woman; for that which she has now done is a very good work, being a testimony of her great love and honour for me.

11. And as to what you say about the poor; I tell you, ye have them al-

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but

* Οἱ μαθηταὶ seems here to be put for εἰς τὸν μαθητῶν, as ὁ λόγος for εἰς τὸν ἀνσέν, chap. xxvii. 44. and ἐπεκύρωσαν ἵπτανται αὐτῶν, for ἵπτανται εἰς αὐτῶν, chap. xxi. 7. and τιθίκασι, for τιθίκεται, chap. ii. 20. and the like in many other places.

but me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

ways with you; so that ye can never want opportunities of relieving *them*, if ye be charitably disposed. But I shall continue with you but a little while; so that ye need not grudge what is laid out upon *me* during this short time.

12. For within a very few days I shall be dead and buried. And therefore there is one good thing further in what this woman has done, that you are not aware of; and that is, that she has anointed me before-hand against my burial, and only spent that ointment upon me yet *alive*, which you would not have grudged to have embalmed me with, when *dead*.

13. Assuredly I tell you, in every part of the world where the gospel shall be preached, and the history of my life and death preserved; this thing also, which this woman has now done, shall be kept in memory, to the praise of her extraordinary faith and love.

14. & 15. ¶ After this, the same Judas Iscariot, one of the twelve whom Jesus had chosen to be his nearest companions and apostles, ungratefully and covetously resolving to betray his master, went to the chief priests (whose intentions and dispositions he well knew), to see how much money they would give him to deliver Jesus into their hands; and they agreed to give him † thirty pieces of ^{*A very small sum;*} silver.

26. And from that time forward, ^{*the price of a slave, and the ransom of a servant's life.*} Judas watched all opportunities of discovering to them Jesus's private retirements, that they might send and apprehend him in the absence of the ^{*Exod. xxi. 32.*} multitude.

17. ¶ Now on the first day of unleavened bread, before the evening which began the day on which the passover was to be eaten, the disciples asked Jesus where he would have them make provision for their eating the passover; for they had not a house of their own in Jerusalem.

18. Jesus, to convince them at this time by an evident proof, that all the things he was to do and suffer were according to divine foreknowledge and appointment, bids them go into the city, and tells them where and with what tokens they should find a man, who at first asking would conduct them to a house fit for Jesus, and his disciples to keep the passover in.

19. Accordingly the disciples went into the city, and finding all tokens answer exactly as Jesus had foretold, they made all things ready for his keeping the passover.

20. Things being thus prepared, Jesus came at evening, and sat down to supper with his twelve apostles.

21. And as they were eating, Jesus knowing what things were ready to befall him, said to them; Verily one of you twelve shall betray me into the hands of them that seek my life.

22. At this they were greatly amazed and troubled, knowing all, except Judas, their own innocence; and desiring to clear themselves from suspicion, they every one said, Lord, I hope it is not I, that shall be guilty of so horrid a crime.

23. Jesus answered: One that sits very near me, and now eats out of the same dish with me, is the person that will betray me.

17 ¶ Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand, I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them, and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The

24 The Son of Man goeth as it is written of him : but wo unto that man by whom the Son of Man is betrayed : it had been good for that man, if he had not been born.

24. And I indeed must suffer according to the will of God, and according to the prophecies that went before concerning me. But though the divine wisdom thinks fit to make use of the wickedness of my betrayer, as an instrument to effect great and excellent designs ; yet the wickedness of him that wilfully and maliciously betrays me, is not the less for being thus overruled by the wisdom of God to serve just, and good, and wise purposes : and therefore the punishment of that man shall be very great ; so that happy had it been for him, if he had never been born.

25 Then Judas which betrayed him, answered and said, Master, Is it I ? He said unto him, Thou hast said.

26 ¶ And as they were eating, Jesus took bread, and blessed it, and brake it it, and gave it the disciples, and said, Take, eat ; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying ; Drink ye all of it :

28 For this is my blood of the new testa-

25. Hereupon Judas, not at all terrified at these severe words of Christ, but hardened now in his wickedness, and as if he thought he could conceal his design, said, Lord is it I ? Jesus answered ; Yea, you know it is so *.

26. ¶ At the end of this supper, Jesus took bread in his hands : and when he had given thanks, he brake it and distributed it to his disciples, saying, Take and eat this. For as the eating of the passover, was a perpetual commemoration of the deliverance of the children of Israel out of Egypt ; so from henceforward your eating this sacramental bread, shall be a commemoration or remembrance of my death, and of my body being broken for you.

27. & 28. In like manner taking a cup of wine in his hand, he gave

N 3

thanks

* These words both of Judas and Christ, sitting near together, seem to have been spoken low, so that those only who sat next could hear them : as is probable from the circumstances of this history in the several evangelists compared together.

thanks, and gave it to his disciples, saying, Drink ye all of this. For from henceforth your drinking this sacramental wine, shall be a commemoration of my blood being shed for the remission of their sins who believe and obey the gospel, and a perpetual confirmation of this new covenant.

29. And I will have the Jewish ^{* See Luke xxii. 16.} passover commemoration no longer continued : But the things of which these were figures, shall now be fulfilled and accomplished in the kingdom of the Messiah.

30. Then having sung an hymn, they departed, and went into the mount of Olives.

31. ¶ At this time Jesus forewarned his disciples, that before morning they would fall away from him, and be afraid to own him, because of the things which they should see come upon him; so that in them should be fulfilled that prophecy of Zechary; (Zech. xiii. 7.) *The shepherd shall be smitten, and the sheep scattered.*

30. But do not despair, saith he ; I will rise from the dead on the third day, and go into Galilee, and there ye shall see me again.

33. Peter, troubled that Jesus should speak of their being afraid to own him, said ; Lord I will never be afraid to own you; nay, though all your other disciples should fall away from you, yet I never would.

34. Jesus answered; will you, Peter, never be afraid to own me? I tell you, that *this very night*, within the time

ment, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Fathers kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night : for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, that this night, before

fore the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also laid all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane: and said unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

of* cock-crowing, or before three in the morning, you shall not only be afraid to own me, but shall expressly deny me, and that three several times together.

35. But Peter, not sensible of his own weakness, and not knowing how great the temptation would be, still persisted in his confidence, saying; Lord, though it cost me my life, yet will I never disown you. And the rest of the disciples said the same also.

36. ¶ After this, Jesus knowing that the hour of his last passion approached, went with † his disciples into a place called Gethsemane; and there separating Peter, James and John (that they who had seen his glorious transfiguration in the mount, might be witnesses also of his lowest humiliation and passion), he bade the other eight sit down there and tarry, till he went a little further to pray.

37. Going on, therefore, with Peter, James, and John, he began to be in a very great agony of grief.

38. And he said, *My soul is exceeding sorrowful, even unto death; tarry ye here and watch, while I retire a little further.*

N 4

39. Then

* ἀλιτροφανία, Mar. xiii. 35. that is, the time from twelve at night, till three in the morning, which last hour was usually called the *second cock-crowing*, as is observed by Bochart and others. So that, what in St. Mark is *before the cock crow twice*, Mar. xiv. 30. and in this place, *before the cock-crow, or within the time of cock-crowing*; signifies the same thing, and is as much as if Christ had said, *before three in the morning*.

† This is, with the eleven; for Judas had gone out from supper to the chief priests, in order to betray him.

39. Then leaving *them* also behind him, he went on a little further, and prostrated himself upon the ground, and prayed, saying; My Father, if in thy infinite wisdom thou sawest it fit, and that thy glory and the salvation of men could be equally promoted, without my suffering this cruel and ignominious death, I could even desire that I might escape it: But this is only the first apprehension that human nature has of death; and I submit myself wholly to thy divine will and pleasure.

40. & 41. Then returning to the disciples, and finding them sleeping, he said to Peter; what! Did you say, even now, you could readily die with me; and can you not now watch with me one hour? be upou your guard, and pray also to God for his assistance, that ye may be delivered from the danger which is just ready to come upon you. Your minds, indeed, I know are sincere, and willing to do your duty; but we have not attained such a strength and steadiness of resolution, as to prevail over the natural wants and necessities of the body.

42. Again, leaving them the second time, he went and prayed, saying; My Father, since in thy infinite wisdom thou seest it fit and necessary, that I should undergo this cruel and ignominious death; I acquiesce entirely and submit to thy will.

43. Then returning to his disciples, he found them again sleeping; for it was late in the night, and they were very weary and sleepy.

44. Again, leaving them the third time, he went and prayed to the same import as before; submitting himself

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and faith unto Peter, What, could you not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again.

prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

46 Rise, let us be going; behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.

49 And forthwith he came to Jesus, and said, Hail master, and kissed him.

50 And Jesus said unto him, Friend, wherefore

wholly to the divine will and pleasure.

45. And returning to his disciples, and finding them the third time sleeping, he said, What, * are ye yet overcome with sleep and drowsiness? Nay, ye may even sleep on now; I have conquered my agony, and it is too late for your watching to be any comfort or assistance to me now: The time of my suffering is come, and I am just going to be betrayed into the hands of wicked and malicious men.

46. Come, rise, let us go; he that betrays me is just upon us:

47. Scarce had Jesus said these words, when suddenly Judas appeared, conducting a great number of officers, armed with swords and staves, who were sent from the chief priests and elders, to seize Jesus in his private retirements, Judas having undertaken to be their guide.

48. Now, because the officers did not know Jesus's face, and it was also night; therefore, that they might not mistake the person, Judas had given them a token, that when he came up to Jesus, he would salute him with a kiss, by which sign they should know him, and not fail to apprehend and secure him.

49. Coming up, therefore, to Jesus, he, according to the appointed signal, saluted and kissed him.

50. Jesus, knowing his design, reproved his ingratitude with this gentle, yet severe

* These words may either be read interrogatively, Καθίδητε τοις χειράς; Do ye yet sleep? or else they must be understood ironically, and by way of reproof, I have expressed both senses in the Paraphrase.

severe rebuke: Friend, wherefore come you attended in this manner? But while he was speaking, the officers seized him, and began to carry him away.

51. Then Peter, seeing to what extremity things tended; out of great zeal for his master's safety, drew his sword, and striking at one of the high-priest's servants, cut off a piece of his ear.

52. But Jesus forbade him to make use of his sword, saying, These are not the weapons which my disciples must use. They who are impatient and passionate, and ready upon every provocation to run to the sword, shall themselves be liable to perish by the sword. Our part is to overcome, not by fighting, but by patience and suffering.

53. Otherwise, if I had designed to resist these men, and wanted assistance to conquer them, do you not think I could easily have prayed to God (and could even yet do it, if I thought it expedient), and he would presently have sent me an army of angels to destroy them?

54. But how then should the will of God, and the predictions of the prophets have been fulfilled? For God sent me into the world, to suffer and die, and the prophets have foretold that I should do so; and all these things must needs be accomplished.

55. Then Jesus, turning himself to the multitude, said, What makes you come out against me in the night, with a band of soldiers, armed with swords and clubs; as if you came to apprehend a robber that would make strong resistance? Did I not every day sit openly teaching in the temple, and ye might have taken me when you please-

art thou come? Then came they and laid hands on Jesus, and took him.

51 And behold, one of them that were with Jesus, stretched out his hand, and drew his sword, and stroke a servant of the high priests, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into its place; for all they that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 And in that same hour said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus, led him away to Caiaphas the high priest ; where the scribes and the elders were assembled.

58 But Peter followed him afar off, unto the high priests palace, and went in, and sat with the servants to see the end.

59 Now the chief priests and elders, and all the council, sought false witness against Jesus to put him to death,

60 But found none : yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

ed, if you had had any great crime to lay to my charge ?

56. But now * is the time, wherein the infinite wisdom of God has appointed me to suffer ; and all these things ought thus to come to pass, that the Scripture might be fulfilled. Then all the disciples, seeing there was no remedy, and that Jesus himself would not suffer them to try to rescue him, forsook him and fled.

57. ¶ Now they that had apprehended Jesus, carried him to Caiaphas the high priest, in whose house the council of the scribes and elders were ready gathered together.

58. And Peter, having recovered his fear a little, and taken courage, followed them at a distance to Caiaphas's palace, and went in after them, and sat down among the servants, to see what the event of this thing would be.

59. Then the council, having gotten Jesus in their power, sought for all the witnesses against him they could ; and, like malicious informers, rather than just judges, contrived so to examine them, as to urge them, if possible, to testify something against him, which they might judge to be a crime worthy of death.

60. But none witnessed so much against him as was sufficient to condemn him : Nay, though many false witnesses were suborned on purpose, yet could not they convict him of any capital crime.

61. At

* Τόπος, which we render *was done*, may most properly be rendered *is done* : And then these will be the words, not of the Evangelist, but of Christ. See Luke xxii. 53. But the sense is the same either way.

61. At last there rose up two false witnesses, who maliciously misrepresenting and misinterpreting somethings which he had said, and industriously putting the most odious sense upon words which they did not understand, testified against him, that he had declared, [He could pull down the temple of God, and build it up again in three days.]

62. To this, when Jesus made no reply, the high priest, standing up in a passion, said, Have you nothing to say for yourself? Can you make no answer to the accusation these men bring against you?

63. But Jesus, knowing that they sought only to urge him to say something which they might lay hold on, and turn to his accusation, still held his peace. Then said the high priest, I adjure you solemnly, by the dreadful and tremendous name of God, in whose presence you stand, that you tell us plainly and truly, whether you be indeed the Messiah, the Son of God.

64. Then Jesus confessed, saying, I am; and ye shall shortly see a convincing evidence of it, in that wonderful and unparalleled destruction which I will send upon the Jewish nation; in the quick and powerful progress which the gospel shall make over the earth; and finally, in my glorious appearing to judge the world.

65. At this the high priest, in great indignation, rent his clothes, saying, Here is manifest and notorious blasphemy: What need we trouble ourselves to seek for any other witness? This whole assembly has now, with their own ears, heard him speak plain and direct blasphemy.

61 And said, This *fo-*
law said, I am able to de-
stroy the temple of God,
and to build it in three
days,

62 And the high priest
arose, and said unto him,
Answerest thou nothing?
What *is it which* these
witnesses against thee?

63 But Jesus held his
peace. And the high
priest answered and said
unto him, I adjure thee
by the living God, that
thou tell us, whether thou
be the Christ, the Son of
God.

64 Jesus saith unto him,
Thou hast said: never-
theless I say unto you,
Hereafter shall ye see the
Son of Man sitting on the
right hand of power, and
coming in the clouds of
heaven.

65 Then the high priest
rent his clothes, saying,
He hath spoken blasphem-
y, what further need
have we of witnesses? be
hold, now ye have heard
his blasphemy.

66 What

66 What think ye ? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him ; and others smote him with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, who is he that smote thee ?

69 ¶ Now Peter sat without in the palace : and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou art one of them, for thy speech bewrayeth thee.

66 What think you of it ? They all said, This is manifestly a capital crime, and worthy of death.

67. & 68. Then began the servants and common people to fall upon him as a man already condemned, spitting upon him, buffeting him, offering all manner of rudeness and indignities to him ; and some hoodwinking him, struck him with their hands, and jeeringly said, Now, you that pretend to be a great prophet, show your skill, and tell who it is that smites you.

69. ¶ All this time Peter sat without in the court among the servants ; and, as he was sitting there, there came to him a maid-servant, who remembered she had seen him, and said, I believe you were one of the followers of this Jesus.

70. Peter, surprised with fear at this sudden challenge, and forgetting his former confidence, immediately denied it, saying, I know nothing of Jesus, neither can I tell what you mean.

71. Again, as he was going out into the porch, another maid-servant seeing him, said to those that stood by, Surely that man there was one of Jesus's followers.

72. But Peter hearing her, turned himself about, and, in a mixed passion of fear and anger, swore that he never had any thing to do with him.

73. A little after, another of the standers-by said to Peter, Certainly, if I be not strangely mistaken, you were one of this man's disciples ; for your very speech sheweth you are a Galilean.

74. But

74. But Peter, in great consternation, denied again with oaths and imprecations, that ever he knew Jesus ; and presently the cock crew.

75. Then Peter, in great confusion of mind, remembered how Jesus, reprobating his too forward confidence, had foretold, that * before cock-crowing, he would deny him thrice ; and grieved at his own weakness and fearfulness, he went out and wept bitterly.

* See ver.
34.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

C H A P. XXVII.

Christ carried before Pilate, ver. 1. Judas's Death, ver. 3. Christ's Trial before Pilate, ver. 11. Pilate endeavours to release Christ, but cannot, ver. 15. Christ mocked by the Soldiers, and crucified, ver. 27. The three hours Darkness, ver. 45. Christ's Death, and the following Signs, ver. 50. Christ's Burial, ver. 57. His Sepulchre watched, ver. 62.

1. NOW the council of the Jews having spent the greatest part of the night in examining Jesus, after a short retirement, came in the morning to consult among themselves, which way they should get him put to death.

2. And because they might not of themselves cause him to be executed, they resolved to carry him before the Roman governor, with a grievous ac-

1 WHEN the morning was come, all the chief priests and elders of the people, took counsel against Jesus to put him to death.

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

cusation of blasphemy against God and the emperor, as having owned himself to be the Messiah, and king of the Jews. Putting him therefore in bonds, they brought him to Pilate, who was at that time governor of Judea.

3 ¶ Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver, to the chief priests and elders.

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces,

3. ¶ Then Judas (who had betrayed Jesus out of covetousness) when he saw that the council had really condemned Jesus, and that they were likely to prevail to have him put to death; was struck with remorse and horror at the greatness of his crime, and carried back the thirty pieces of silver to the chief priests and elders.

4. And he said, I have committed a horrid sin, in betraying an innocent man to death. But they said, That is not our fault: Look you to that.

5. Seeing, therefore, that he could not retrieve what he had done, he, in great anguish of mind, threw down the money in the council-chamber adjoining to the temple, and, unable to bear the horror and despair of a guilty conscience, went and made away with himself *.

6. Now the chief priests taking up the money, thought it was not fit to put

* In this place the word is *ἀπῆξατο*, *he hanged himself*. In Acts i. 28, it is *πενθήσεις γενόμενος ἀλακνος μέρος*, *he fell headlong, and burst asunder*. Either, therefore, in the utmost despair and confusion of mind, he hanged himself in such a manner, as that he fell down and burst, as most expositors, both ancient and modern, suppose; or else he threw himself down some precipice, *πενθήσεις ἐγνένετο*. And then the word *ἀπῆξατο* must here be used proverbially, to signify only in general, that he *destroyed himself*.

put it into the treasury among the oblations consecrated to the service of God, because it was the price of blood, having been given to procure a man's being betrayed to death. So religiously did those hypocrites pretend to be cautious in disposing of that money, wherewith they had not scrupled to procure the death of an innocent person.

7. Upon consultation, they resolved therefore to lay it out upon a piece of land, to bury strangers in; and they bought therewith the Potters Field.

8. And the field was from henceforward called *Acelandemā*, that is, the *Field of Blood*.

9. & 10. Then was fulfilled that prophecy, [* Zech. xi. 13. I took the thirty pieces of silver, the price of him that was valued, and gave them for the Potters Field, by command of the Lord.]

11. ¶ Now, when Jesus was brought before Pilate the Roman governor, being accused of setting up himself to be a king, in opposition to Cæsar, Pilate asked him, saying, Do you pretend to be king of the Jews? Jesus said, Though I appear to you as a mean and contemptible person, yet it is true, that I am a king, only my kingdom is not indeed of this world.

and said, It is not lawful to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potters field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value.

10 And gave them for the potters field, as the Lord appointed me.)

11 And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, thou sayest.

12 And

* It is possible that some of that prophecy, which goes under the name of Zechariy, might be indeed Jeremiah's (as Mr. Mead thinks); or that Zechariy might have this passage from Jeremy, (as Grotius conjectures). But Bishop Hall, with others, supposes that the transcriber of this verse mistook Ζεχ. for Ιερ., as he says he had seen it abbreviated in a very old manuscript.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered to never a word, insomuch that the governor marvelled greatly.

15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?

18 For he knew that for envy they had delivered him.

12. But when the chief priests and elders continued still to accuse him, and lay many things to his charge ; Jesus, knowing their unreasonable malice, and the manifest improbability of their accusations, refused to return any more answers.

13. Then said Pilate ; Why do you not answer? Do you not hear how many accusations they bring against you?

14. But Jesus still continued silent ; so that Pilate greatly wondered what his meaning should be.

15. ¶ Now it was the custom, that at every passover, the governor gratified the people with pardoning and releasing one of the prisoners : whom they should choose.

16. And it happened that there was at that time a notorious malefactor, called Barabbas, in prison for having been at the head of a great sedition.

17. When therefore Pilate saw, that though no capital crime was proved against Jesus, yet the chief of the Jews were obstinately bent to have him put to death, and would hear no reason, he thought of this expedient, to propose to the people Jesus and Barabbas, that they might choose which of them they would have released ; thinking that surely they would choose Jesus, rather than such an infamous malefactor as Barabbas.

18. For Pilate perceived plainly, by the whole carriage of the matter, that Jesus was brought before him merely through the envy and malice of the chief priests, and scribes, who were enraged at the esteem which his works and doctrine had gained him among the people.

19. And Pilate was the more confirmed in his opinion, by this accident. As he was sitting upon the bench, there came a messenger from his wife, to desire him not to have any hand in any thing that should be done against that innocent person; for she had been much troubled in a dream about him that morning. God so ordering things by his special providence, that there should be from all fides evidence of Jesus's innocence, and of the Jews invincible and inexcusable malice.

20. & 21. Pilate therefore hoping to get Jesus released by this expedient, proposed Jesus and Barabbas together, that the people might choose which of them they would have released. But the chief priests and elders strongly urged the people, and, contrary to Pilate's expectation, prevailed upon them to ask Barabbas and not Jesus.

22. Then said Pilate; What shall I do then with Jesus? they all said with one consent, Let him be crucified.

23. Pilate said, Why; what capital crime have ye convicted him of? I do not see that any thing worthy of death, according to the Roman laws, is proved against him. But they cried out with so much the greater rage and madnes; Away with him, Crucify him.

24. Then Pilate, seeing that he could not prevail with the people to set Jesus free, but that the tumult increased to such a degree as even to endanger a sedition, yielded to their importunity; yet with a protestation of his own dislike of the fact. For, taking water and washing his hands openly before the multitude, he said; I am not guilty of this innocent man's death; he ye answerable for it.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying. Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should all Barabbas and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? they all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then

25 Then answered all the people, and said, His blood be on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews.

30 And they spit upon him, and took the reed, and smote him on the head.

25. The people all replied; We will be answerable for it; if there be any guilt in this matter, let it lie upon us and our posterity.

26. Pilate then released unto them Barabbas. And when he had scourged Jesus, and found that neither would ^{† that} satisfy the people, he delivered ^{See John xix.} him to them to be crucified.

27. Then * the soldiers came about Jesus, and took him into the governor's hall, and gathered together their whole company, to abuse and make sport with him.

28. And because they had heard that he had been styled King of the Jews, they stript him of his own clothes, and in derision put upon him a scarlet robe.

29. Then setting upon his head a wreath of thorns for a crown, and putting in his hand a reed or cane for a sceptre, they kneeled down before him, and in mockery saluted him as king.

30. And they scornfully spit upon his face; and took the cane out of his hand, and beat him upon the head with it.

O 2

31 And

* It appears from the history, John xix. that some of these things were done before Pilate condemned Jesus: But St. Matthew, for method's sake, relates all these circumstances together,

31. And when they were weary with mocking and abusing him, they disrobbed him of his royal attire, and put his own clothes on again, and led him away with the * cross upon his shoulders to be crucified.

32. And as they were going out of the city, they met with one Simon a Cyrenian; and because Jesus was weary and not able to carry the cross any farther, or because they suspected Simon to be a favourer of Jesus, they compelled him to bear the cross after them.

33. & 34. And when they came to the place, which, from malefactors being used to be executed therein, was called Golgotha, that is, the place of a skull, they gave Jesus † a potion of vinegar, mixed with gall; but when he tasted it, he refused to drink.

35. Then nailing him to the cross, they stripped him; and some of his clothes they divided among them, and for the rest they cast lots; fulfilling that prophecy (Psal. xxii. 18.), *They parted my garments among them, and cast lots upon my vesture.*

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out they found a man of Cyrene, Simon by name, him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, calling lots: that it might be fulfilled which was spoken by the prophet, *They parted my garments among them, and upon my vesture did they cast lots.*

36 And

* Some learned men think, it was only that piece of wood which was to be fastened across the stake.

† Instead of a stupefying potion usually given in compassion to malefactors.

36 And sitting down, they watched him there.

37 And set up over his head, his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him : one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself : if thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said ;

42 He saved others, himself he cannot save : if he be the king of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God ; let him deliver him now if he will have him : for he said, I am the Son of God.

36. And they appointed a watch, to tarry by him, and to take care that his disciples might not come and take him away.

37. And that all who passed by, might know who he was, and the crime for which he was crucified ; they put up over his head this inscription, JESUS KING OF THE JEWS.

38. They crucified also with him two robbers, one on each side ; that seeing him executed in the midst of such notorious malefactors, the people might be the more strongly prejudiced to believe him an impostor.

39. & 40. Moreover they which passed by, shaking their heads at him in a jeering and insulting manner, said ;

* Well could you indeed pull down the ^{* See chap. xxvi. 16.} temple and build it again in three days time, who are not now able to save yourself from death. If you be, as you pretended, the Son of God ; make proof now of your power, and come down from the cross.

41. & 42. In like manner, the chief priests, and scribes, and elders, mocking and deriding him, said ; He pretended to do great miracles for the delivering of other men from diseases and death, but you see he cannot now deliver himself ; if he be indeed the Messiah, let him but give us this one demonstration of it, and we shall have some reason to believe him.

43. He made a show of trust and relying upon God, calling him his Father, and pretending to be sent by him :

but if God + delights in him, and is indeed pleased with him, why doth he not now deliver him? these things they said, not that they desired any conviction, but only because they thought it impossible for him now to escape.

* See the 44. * One of the robbers also, marginal which were crucified with him, re-note on ch. proached him after the same manner. xxvi. 8.

45. ¶ Now from mid-day till three o'clock in the afternoon, there was miraculous darkness over all the land.

46. And about three o'clock, Jesus being in the agony of death, cried out with a loud voice, *Eli, Eli, lama sabachthani?* That is, *My God, My God, why hast thou forsaken me?* Psal. xxiii. 1.

47. Which words, some of them that stood by, hearing, and not understanding, but being ignorantly deceived by the like sound of different words, said: He calls upon Elias to come and help him.

48. Then one ran, and filled a sponge with vinegar, and with a reed lifted it up to him to drink.

49. But others said; Nay, let him alone; tarry and see whether Elias will come to help him.

44 The thieves also which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land until the ninth hour.

46 And about the ninth hour, Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani;* that is to say, *My God, my God, why hast thou forsaken me?*

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave it to him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus,

+ כִּי תַפְעֵל בָּנִי Psal. xxii. 8. which the Septuagint renders οὐδὲ σωτήρ.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And behold, the veil of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened, and many bodies of saints which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly, this was the Son of God.

55 And many women were there (holding afar off) which followed Jesus from Galilee, ministering unto him.

56 Among which was Mary Magdalen, and Mary the mother of James and Joses, and the mother of Zebedee's children.

50 ¶ Presently after, Jesus cried out again with a loud voice, saying, All that God has appointed, and the prophets foretold, I should suffer, is now finished; and, recommending his soul into the hands of God, he died.

51. And immediately the veil which parted the holy of holies from the sanctuary, was rent in pieces, signifying the dissolution of the Jewish economy or dispensation, and the opening to all believers * an entrance into the * Heb. x. ^{19, 20.} *holiest; that is, into heaven, by the blood of Jesus.* The earth also trembled, and the rocks were cleaved, signifying that some great alterations were working by the mighty and immediate power of God.

52. & 53. The sepulchres also of the dead were opened, and many bodies of holy men arose, and appeared after Christ's resurrection to many that dwelt in Jerusalem, signifying that Christ, *by his death and resurrection, both destroyed him that had the power of death,* and gave an earnest of a general resurrection from the dead.

54. Moreover, the Roman captain himself, with his soldiers that were set to watch Jesus, astonished at the greatness of these prodigies, said, Certainly this was at least an innocent person, if not more than a man.

55. & 56. Many women also, who had travelled along with Jesus from Galilee, and supplied him with necessaries in his journey, stood at a distance from the cross, and were eye-witnesses of these things, as Mary Magdalen, and Mary the mother of James and Joses, and Salome the mother of John and the other James, with others.

57. & 58. Now when night drew on, one Joseph of Arimathea, a rich man, who secretly believed on Jesus, and embraced his doctrine, desiring to preferve the body of Jesuſ from the public ignominy of being cast out among the executed malefactors, went to Pilate, and begged leave that he might take away the body, and bury it ; and Pilate gave him leave.

59. & 60. Then Joseph took down the body ; and having wound it in a clean linen cloth, he laid it in a new sepulchre, which was a cave in a rock, wherein he himself designed to lie ; and, stopping it up with a great stone, he departed.

61. All this was obſerved by Mary Magdalen, and the other Mary, who ſat over againſt the ſepulchre, viewing the place where Joseph laid the body of Jesus, that when the Sabbath was over, they might come and embalm it.

62. & 63. ¶ The next day, being the Sabbath in the paſſover week, ſome of the chief priests and Pharifees came in a body to Pilate, and ſaid, Sir, we remember that that impostor, when he was alive, ſaid he would riſe again from the dead the third day ;

64. Be pleased, therefore, that all further deceit may be prevented, to appoint a company of ſoldiers to watch

57 When the even was come, there came a rich man of Arimathea, named Joseph, who alſo himſelf was Jesuſ diſciple ;

58 He went to Pilate, and begged the body of Jesuſ : and Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth.

60 And laid it in his own new tomb, which he had hewn out in the rock ; and he rolled a great ſtone to the door of the ſepulchre, and departed.

61 And there was Mary Magdalen, and the other Mary, ſitting over againſt the ſepulchre.

62 ¶ Now the next day that followed the day of the preparation, the chief priests and Pharifees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver ſaid while he was yet alive, After three days I will riſe again.

64 Command therefore that the ſepulchre be made ſure until the third

third day, left his disciples come by night, and steal him away; and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch, go your way, make it as secure as you can.

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

the sepulchre till the three days be past, lest, if his disciples should steal him away in the night, and then report it about that he is risen from the dead, the people should be more dangerously seduced than ever.

65. Pilate, laughing within himself, at their vain fear (as he thought), bid them set what soldiers they would, to watch, and make the sepulchre as sure as they could.

66. Accordingly, they went, and made all things secure (as they imagined), setting a seal upon the stone which stopt the sepulchre, and appointing soldiers to watch it.

C H A P. XXVIII.

Christ's Resurrection, ver. 1. His Appearance to Mary Magdalen, ver. 8. The Report of his Body being Stolen, ver. 11. Christ's Appearance, and last Instructions to his Disciples, ver. 16.

1 IN the end of the Sabbath, as it began to dawn, towards the first day of the week, came Mary Magdalen; and the other Mary, to see the sepulchre.

1. NOW late in the night after the Sabbath *, when it began to be night, towards the morning of the first day of the week, Mary Magdalen, and the other Mary, having bought spices and sweet odours, came to the sepulchre, with an intention to embalm the body of Jesus.

2. And

* About three or four o'clock on Sunday morning.

2. And as they were in the way, they consulted between themselves, which way they should get the great stone removed, with which they had seen Joseph of Arimathea stop up the sepulchre. But when they came to the place, they found a great trembling of the earth, and commotion; for an angel had rolled away the stone from the mouth of the sepulchre, and the women saw the angel sitting upon the stone.

3. The face of the angel was like the bright shining of lightning, and his garments were white and glittering as the very snow.

4. The soldiers also, that were set to watch the sepulchre, saw the angel, and were affrighted almost to death at that wonderful sight.

5. But the angel spake to the women, and said, Be not ye affrighted like these men. I know that ye are come with a good intention, to seek for Jesus that was crucified.

6. He is not here, dead as ye expect; but is risen again, according as he foretold to his disciples. [And * with these words the angel rose up, and going into the sepulchre before the women, (who yet looked sorrowful and doubting), he stood by the place where Jesus had laid, and said, Come, see the place where the Lord lay.]

7. And go quickly, and tell his disciples, that he is risen from the dead. Moreover, he himself will go before you into Galilee, and ye shall see him there.

2 And behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here for he is risen, as he said: come, see the place where the Lord lay.

7 And go quickly and tell his disciples that he is risen from the dead: and behold, he

* This conjecture, though I have not yet seen it taken notice of by any commentator, seems to be very agreeable to the words Δεῦτε, ιδειτε and plainly reconciles what St. John relates, John xx. 12, this being one of the two angels there mentioned.

he goeth before you into Galilee, there shall ye see him, lo, I have told you.

8 And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold some of the watch came into the city and showed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

Observe that I have now foretold it to you; and, when it comes to pass, be not faithless, but believing.

8. ¶ Then the women departing from the sepulchre, and rejoicing at the news they had heard, yet frightened at the appearance of the angel, and scarce believing what they had seen, they ran to give the disciples notice.

9. And as they were going, Jesus himself met them, and saluted them. At first they knew him not; but, when he had made himself known to them, they fell down before him, and held him by the feet, and adored him.

10. Then Jesus bade them not be afraid; But go, saith he, and bid my disciples, my brethren, go into Galilee, and there they shall see me.

11. ¶ Now, when the women were gone from the sepulchre, some of the soldiers that watched went into the city, and gave the chief priests a particular account, how they were frightened with an earthquake and an apparition, and how the sepulchre was opened, and the body gone. The providence of God so ordering matters, that even the greatest enemies of Christ should themselves be forced to bear testimony to the truth of his resurrection.

12. & 13. But the chief priests and elders, being now hardened beyond measure in their obstinacy, and having gone on in this wickedness too far to retreat, called a council; and, instead of being convinced, and brought to repentance by this undeniable evidence, they, on the contrary, came to a resolution to bribe the soldiers with a large sum of money, to report it about, that, while they were asleep, the disciples

ciples stole away the body in the night.

14. And they promised the soldiers, that if the governor should hear of this thing, and call them to an account for their negligence and ill performance of their duty, they would undertake to pacify him, and engage to bear them harmless.

15. Accordingly the soldiers, taking the money, obeyed their instructions ; and the report of Jesus's body being stolen by the disciples, was entertained by the unbelieving Jews, and long continued among them.

16. ¶ In the mean time, the eleven apostles went into Galilee, to a mountain, where Jesus had appointed to meet them.

17. And there they saw him, and knew him, and were fully convinced of the truth of his resurrection, and worshipped him ; only some few had still doubts and scruples remaining in their minds.

18. But Jesus afterwards appeared frequently to them, and gave all of them full satisfaction, and instructed them in many things, relating to the preaching of the gospel, and the establishing of the church, and enlarging it through the whole earth. And he said, God has now committed unto me full power and authority over all things, both in heaven and earth.

19. Go ye therefore, and preach the gospel to all the world, making disciples out * of every nation, and baptizing

14 And if this come to the governors ears, we will persuade him, and secure you.

13 So they took the money, and did as they were taught : and this saying is commonly reproved among the Jews until this day.

16. ¶ Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him ; but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. ¶ Go ye therefore and teach all nations, baptizing them in

* The extent of this commission, as it seems by the history of Cornelius, Acts x. the apostles did not at first fully understand, till it was explained by the Holy Ghost.

in the name of the Father, and of the Son, and of the Holy Ghost.

them with water, *in the name of the Father, and of the Son, and of the Holy Ghost*: That is, receiving them to a profession of the belief, and an obligation to the practice, of that religion, which God the Father has revealed and taught by the Son, and confirmed and established by the Holy Ghost.

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

20. And teach them to observe and obey all the commandments which I have given you, as the conditions of salvation. And though I must now depart from you into heaven, and cannot be any longer with you personally; yet the Holy Ghost whom I will send, shall always be with you, and shall guide, and assist, and preserve *you* and *your successors* to the end of the world.

THE END.

A

P A R A P H R A S E

ON THE

GOSPEL OF SAINT MARK.

T O

THE RIGHT REVEREND FATHER IN GOD,

JOHN, LORD BISHOP OF NORWICH.

MY LORD,

YOUR Lordship's kind opinion and favourable encouragement of my design, was one of the principal motives that first determined me to undertake this work, and afterwards to continue it; and, if the relation I have the honour to bear to your Lordship, and the many particular favours I have received from you, did not in duty oblige me to take every opportunity of making the grate-
fullest and most public acknowledgment of your Lordship's goodness; yet your Lordship's known readiness to encourage, assist, and patronize any attempts of this nature, or any other that are de-

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signed

EPISTLE DEDICATORY.

signed for the promotion either of true religion or good learning, would have emboldened me, among others, to desire your Lordship's protection, and to have presumed to do myself the honour of prefixing your Lordship's name to these papers.

I have used at least as much care, and taken as much pains, in the present papers, to endeavour to express the full meaning of the Evangelist, in natural and plain words, to continue the sense by clear and easy transitions, and to obviate all the difficulties I could in the Text, as I did in the Paraphrase on St. Matthew. And I suppose, it will not be thought a great presumption in me to hope, that I have, in some measure, succeeded in this design, after having received your Lordship's corrections and approbation, who have so thoroughly considered every part of the sacred text, and are so absolute a master and known a judge of style.

To

EPISTLE DEDICATORY.

To attempt, upon this occasion, to describe your Lordship's many other qualifications and virtues, as it would be a thing needless in respect of the world, which every day experiments many real proofs of your Lordship's goodness ; so I know it would be doing a thing unacceptable and uneasy to your Lordship. Wherefore I add no more, but only desire your Lordship to accept these papers, as an humble expression of duty and gratitude, from

Your Lordship's

Most dutiful Chaplain and Servant,

S A M. C L A R K E.

THE
C O N T E N T S
OF THE
GOSPEL ACCORDING TO SAINT MARK.

C H A P. I.

John the Baptist's office, ver. 1. Jesus baptized, ver. 9. Tempted, ver. 12. Jesus begins to preach, and describes the doctrine of the gospel summarily, ver. 14. Chooses apostles, ver. 16. How he gained respect among the people, ver 22. Heals a man possessed, ver. 23. And Peter's mother-in-law, and others, ver. 29. And heals a leper, ver. 40.

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C H A P.

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tried by the high priest, ver. 53. and condemned, ver. 64. Peter's denial, ver. 66. and repentance, ver. 72.

C H A P. XV.

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Women coming to anoint the body, are told by an angel, that Jesus is risen, ver. 1. Jesus himself appears to Mary Magdalen, ver. 9. and to two of the disciples, ver. 12. and to the eleven, ver. 14. He gives them instructions to preach, ver. 15. and ascends into heaven, ver. 19.

A

A
PARAPHRASE

ON THE
GOSPEL OF SAINT MARK.

C H A P. I.

John the Baptist's office, ver. 1. Jesus baptized, ver. 9. Tempted, ver. 12. Jesus begins to preach, and describes the Doctrine of the Gospel summarily, ver. 14. Chooses Apostles, ver. 16. How he gained Respect among the People, ver. 22. Heals a Man possessed, ver. 23. and Peter's Mother-in-law, and others, ver. 29. And heals a Leper, ver. 40.

1 **T**H E beginning of the gospel of Jesus Christ the Son of God.

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins,

1. **H**ERE beginneth the history of the life and doctrine of Jesus Christ, the Son of God, and Saviour of mankind.

2. Whose appearance in the flesh was ushered in by the preaching of John the Baptist, as the prophets had in old time foretold concerning him. For so the prophet Malachi [Mal. iii. 1.], Behold I will send my messenger, or forerunner, and he shall prepare the way before me.

3. And so likewise the prophet Isaiah [Isa. xl. 3.], The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

4. According to these predictions, when the time drew near that the Son of God was to be manifested in the flesh, John the Baptist appeared in the wilderness of Judea, preaching to all the people the necessity of repentance, of forsaking their sins, and reforming their lives;

lieves ; and signifying this to them by the sensible and external sign of baptizing with water ; that they might hereby be prepared to receive the gospel, and fitted to be made partakers of that salvation, whereof Jesus was to be the author and publisher.

5. And a great number of people, out of all the cities and towns of Judea, and all the inhabitants of Jerusalem, resorted into the wilderness to John, and were baptized by him in the river Jordan, confessing publicly the sinfulness of their past lives, and declaring their resolutions of amendment and reformation.

6. Now the course of John the Baptist's life, as became him who was to invite men to repentance, was very severe and mortified. He was clothed in the poorest and meanest sort of garments, and fed only upon such coarse provision as the barren wilderness afforded of itself.

7. And he declared to all those that professed their repentance, and were baptized by him, that he himself was not the Messias who was to *save them from their sins*, but only his forerunner to prepare them by repentance to receive and be capable of *that salvation*. For the Messias, said he, who will shortly appear, is a person of far greater dignity and authority than I; so that I am not worthy to do the very meanest offices of service to him. And by how much he is a greater person ; by so much also will his office and preaching be more excellent and effectual, and to greater and diviner purposes than mine.

8. For I, indeed, only baptize you with water, to signify by this *outward sign* the necessity of repentance : but

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.

6 And John was clothed with camels hair, and with a girdle of a skin about his loins : and he did eat locusts and wild honey.

7 And preached saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water : but he shall baptize you with the Holy Ghost.

9 And

he, when he comes, shall pour down upon you his holy Spirit, which by its *inward* assistance shall powerfully and efficaciously purify and sanctify the minds of all those who by true repentance prepare themselves to receive his doctrine and salvation.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

9. ¶ While John was thus preaching and baptizing, Jesus himself came out of Galilee from Nazareth; and, for a standing instance of humility and readiness to comply with all things that might any way promote true piety, he would needs be baptized by John among the rest of the people.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.

10. But though in humility he equalled himself to the meanest of the people, yet, by the miraculous power and immediate testimony of God, he was very extraordinarily distinguished from them. For as soon as he was baptized, and came out of the river, the heavens appeared to open, and the Spirit of God descended, and rested upon him in a visible form.

11 And there came a voice from heaven, saying, Thou art my beloved Son in whom I am well pleased.

11. And there was heard at the same time, a voice out of heaven, saying, *This is my beloved Son, in whom I am well pleased.*

12 And immediately the Spirit driveth him into the wilderness.

12. ¶ Presently after this, Jesus, by the impulse and direction of the Spirit of God, was carried into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts; and the angels ministered unto him.

13. And there he continued in a solitary place, among the wild beasts, forty days and forty nights, in fasting and prayer; and was tempted by the devil with many temptations: But he overcame them all, and the devil fled from him; and good angels came and comforted him, and supplied him with necessaries, after his long fast.

14. ¶ Thus Jesus kept himself retired for the most part, during John Baptist's preaching. But when John was apprehended and put in prison by Herod, then Jesus began to travel openly through Galilee, declaring and preaching the doctrine of the gospel.

15. And he said : The time which the wisdom of God predetermined, which the holy men of old hoped for, and which the ancient prophets expressly foretold, to bring in and establish the kingdom of the Messiah, is now accomplished. The ceremonies and ritual observance of the law, are shortly to cease ; and God is about to make the last revelation of his will to mankind, wherein righteousness only and sincerity of heart shall be required and accepted. Repent yetherefore, and embrace and obey this doctrine.

16. ¶ Having thus begun to raise in mens minds some expectation of his doctrine ; he proceeded to choose certain disciples, to be constant witnesses of his doctrine and miracles, and to be sent forth to publish them through the world. Walking therefore on the shore of the lake of Genesareth, he saw two brothers that were fishermen, Peter and Andrew, employed in the business of their calling.

17. And he said to them ; Follow me, and I will set you about a more divine and noble employment. From henceforth ye shall catch men ; drawing them by the power and efficacy of your doctrine, from the ignorance and wickedness of the world, to the knowledge of God, and the obedience of his commands.

18. Upon which invitation, the two brothers immediately quitted their call-

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand : repent ye and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea : (for they were fishers).

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And

19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them : and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum, and straightway on the Sabbath day he entered into the synagogue and taught.

22 And they were astonished at his doctrine : for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit, and he cried out ;

24 Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art, the holy one of God.

ling, and went with Jesus ; and became from that time his constant disciples and followers.

19. Then Jesus going on a little further, saw two other brethren, James and John, the sons of Zebedee ; who likewise were fishermen. And they were mending their nets.

20. And he called them also : And they in like manner as the others had done, leaving without delay both the company of their friends, and the gain of their employment, came ashore, and followed Jesus.

21 ¶ Accompanied with these his disciples, Jesus entered the great and populous city of Capernaum, and taught in their synagogues, on the Sabbath days, the doctrine of true religion and righteousness.

22. And the people were surprised and astonished at his doctrine. For his teaching was not like that of their doctors, trifling and formal, founded on vain traditions and groundless authorities of other rabbies ; but the things which he spake were great and excellent, and he delivered them with a voice of authority and truth.

23. ¶ Now on a certain Sabbath day, as he was teaching in their synagogue, there was present a man possessed with a devil : and this gave Jesus an occasion of confirming his doctrine, which before appeared admirable in itself, by the additional proof of a great miracle.

24. For the evil spirit in the man, not bearing the presence and power of Jesus, cried out aloud, saying, O thou Jesus of Nazareth, art thou come to destroy us, and to take away our power over mankind ? surely the time wherein

wherein God has permitted us to be let loose, is not yet ended; I know who you are, the Messiah, the Son of God.

25. But Jesus choosing rather to prove his divine authority by the evidence of the Spirit of God, and his power in casting out the devil, than by suffering that evil and lying spirit to bear testimony concerning him ; commanded it to be silent, and come out of the man.

[¶] *magizas.* 26. Then the evil spirit * convulsing the man terribly, and giving a great cry, came out, and the man was presently healed.

27. And the whole congregation was filled with great admiration : And they said one to another, What is the meaning of this ? What doctrine and what teacher is this, that he *speaks with such authority, and acts with such power*, as that the very devils themselves submit to his command !

28. And the fame of Jesus, of his excellent doctrine, and of his wonderful power, quickly spread itself over all the country.

29. ¶ Now when Jesus came out of the synagogue, he and James and John † went into the house of Peter and Andrew.

30. And as soon as he came in, they told him that Peter's wife's mother lay there sick of a fever.

31. Then Jesus going into the room where she lay, took her by the hand, and raised her up ; and she immediately not only recovered from her fever, but also returned so to her perfect health and strength, that she went about the house, and provided necessaries for them, and served them.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this ? What new doctrine is this ? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame was spread abroad throughout all the region round about Galilee.

29 And forthwith when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lift her up ; and immediately the fever left her, and she ministered unto them.

[†] See the Note on Luke iv. 38.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

32. And at sun-set, as soon as the Sabbath was past, that the people thought it lawful to begin any work, they brought to Jesus many diseased and possessed persons.

33. And such a vast multitude of people gathered together about the house, to see what was done, that almost the whole city seemed to be there.

34. And Jesus healed all that were brought to him, so that at that one time he cured many kinds of diseases, and cast out many devils, and suffered not the evil spirits to declare that they knew him; for he needed not their testimony, but proved his divine commission by the more satisfactory evidence of the goodness of his doctrine, and the greatness of his works.

35. The next morning very early, before day, Jesus arose and retired into a desert place to pray privately.

36. But Peter and the rest of his disciples missing him, went out after him to seek him.

37. And when they had found him, they told him, that all the people in the town waited for him, and fought after him.

38. But Jesus said, Nay, I must not return to Capernaum: I am not sent to preach to one city only, but must go about to others also.

39. And he travelled through all the towns of Galilee, preaching in their synagogues, and wonderfully confirming his doctrine by miracles of healing diseases and casting out devils.

40. ¶ About this time there came to Jesus a man that had the leprosy, and kneeled down before him, and said; Lord I have heard of your wondrous works, and do believe that, if you please, you are able to cure me immediately of this offensive disease.

41. Jesus, moved with pity at the man's complaint and humble entreaty, and pleased at his faith, touched him with his hand, and said, I am willing to do what you desire; be cleansed from your disease.

42. Which words were no sooner spoken, but the leprosy in an instant utterly disappeared, and the man was perfectly clean.

43. & 44. Then Jesus, that the people might not at the report of this miracle come about him too tumultuously, like raising a sedition, and also to prevent any occasion of calumny from the priests, sent away the man with a strict charge, saying; Do not report this thing abroad publicly; but go and show yourself to the priest, that he may try you and pronounce you clean; and then offer, according to custom, what the law appoints upon this occasion, that the Jews may be convinced, and have no handle to reproach us.

45. But the man, overjoyed at the greatness and suddenness of his cure, could not forbear reporting everywhere what Jesus had done for him; insomuch, that the admiration of the people was so raised, and they flocked in such multitudes after Jesus, that he could not for a while appear openly in a town, but retired into solitary places, and people followed him from all parts.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus moved with compassion, put forth his hand, and touched him, and said unto him, I will, be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straightly charged him, and forthwith sent him away:

44 And faith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

C H A P. II.

Jesus cures a Palsey, and proves his Power of forgiving Sins, ver. 1. Calls Matthew, and vindicates himself from the Charge of keeping ill Company, ver. 13. Excuses his Disciples for not Fasting, ver. 18. And for plucking Ears of Corn on the Sabbath day, ver. 23.

1 AND again he entered into Capernaum, after some days, and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no not so much as about the door: and he preached the word unto them.

3 And they came unto him, bringing one sick of the palsey, which was born of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed, wherein the sick of the palsey lay.

1. AFTER some time Jesus returned again to Capernaum; and though he entered privately, and went to Peter's house, yet the people soon heard of his being there.

2. And there resorted to him a great multitude, more than the house and yard could hold; and he preached to them.

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3. And while he was preaching, there came a company bringing a man that had the palsey, who was lame and disabled to such a degree, that he was forced to be carried in his bed upon mens shoulders.

4. And when they could not get near enough to bring him to Jesus, by reason of the crowd, they uncovered the top of the house, and let down the sick man in his bed through the roof, and set him before Jesus.

5. Jesus, pleased with the greatness of the sick man's and his friends faith, said to him; Son, your sins are forgiven you.

6. & 7. Now there were present certain Pharisees and Jewish doctors in the room, who hearing Jesus say these words, thought presently within themselves, what a great blasphemy is this, that this man should pretend to assume to himself the power of God ! For, surely, none but God can forgive sins, and he has never communicated this power absolutely to any man.

8. But Jesus knowing their secret thoughts and mutterings, prevented them, saying; Why are ye thus offended without cause, and reason so maliciously within yourselves ?

9. For is it not as easy a thing to forgive a man's sins, which are the cause of diseases, as to heal his disease by a word in an instant ? and cannot the same power, which does the one, do the other also ?

10. & 11. That ye may see, therefore, and be convinced by this visible effect, that I have really power to forgive sins, even here upon earth, ye shall see the man thus instantly healed : Then turning himself to the sick man, he said ; Rise, take up your bed ; and carry it home with you.

12. And with these words the man's strength returned perfectly to him, so that he rose and took up his bed, and carried it away with him through the crowd. And the people were astonished, saying, that they never

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies ? who can forgive sins but God only ?

8 And immediately, when Jesus perceived in spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts ?

9 Whether is it easier to say unto the sick of the palsy, Thy sins be forgiven thee : or to say, Arise, and take up thy bed and walk ?

10 But that ye may know that the Son of Man hath power on earth to forgive sins, (he faith to the sick of the palsy)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up his bed, and went forth before them all, insomuch that they were all amazed,

amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea-side, and all the multitude resorted unto him, and he taught them.

14 And he passed by, and saw Levi the son of Alpheus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are whole, have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

saw any thing like this before; and they praised God, for sending among them so great a prophet.

13. ¶ After this, Jesus retired again out of the city, to the lake's side: And a great many people followed him, and he preached to them there.

14. And as he was going, he passed by the booth where the collectors of the tax sat, among whom was Matthew the son of Alpheus. Him Jesus called as he went by; and he rose up without delay, and left his employment, and followed Jesus.

15. And he invited Jesus and his disciples home with him to dinner; whither were likewise invited many of Matthew's former acquaintance, collectors of the taxes, and men of ill fame: And they all sat down together.

16. Which when some of the Jewish doctors and Pharisees observed; they upbraided the disciples, saying: If your master pretends to be a holy and pious person, why doth he not observe, what all strict and religious Jews carefully do, to abstain from the impure company of publicans, loose persons, and men of bad reputation?

17. But Jesus replied: * The principal design of my coming into the world, was to convert such persons as these, from a life of sin, to righteousness and holiness. As therefore ye blame not a physician for conversing with sick men, but on the contrary look upon it as

* See Paraphrase on Luke 3.

his proper business and duty; so neither ought ye to find fault with me for keeping company with wicked men, whom I am sent into the world on purpose to reclaim, by my doctrine and conversation.

18. ¶ About this time, some of the disciples of John the Baptist and of the Pharisees, who had been brought up in constant fasting and great austerity of life, wondering to see Jesus and his disciples live in a free manner, without that strictness and severity, came to Jesus, and asked him, saying; How comes it to pass, that since you seem to undertake to preach a more excellent and refined doctrine to the world than hath hitherto been taught by any one, yet you suffer your disciples to be less strict in keeping fasts, and less severe in their way of living than we?

19. & 20. Jesus replied: As it would be very absurd for guests invited to a wedding to fast, so long as the bridegroom is with them, and the solemnities of the marriage-feast continue; so it would be very unfit for my disciples to enter into a course of life of great abstinence and severity, while I am personally present with them. But afterwards, when I am departed from them, they shall have occasion enough of fasting and mourning.

21. & 22. Every thing is to be used in its proper place and season. As it is not convenient to piece old cloth with new, or to put new and

* See Note on Matt. 22. 17. strong wine into * old and decayed bottles; so it would be very improper for me, when I am instructing my

disciples, and sending them into the world

18 And the disciples of John, and of the Pharisees used to fast; and they come, and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles,

bottles, and the wine is spilled, and the bottles will be marred : but new wine must be put into new bottles.

23 And it came to pass, that he went through the cornfields on the Sabbath day, and his disciples began as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful ?

25 And he said unto them, Have ye not read what David did, when he had need, and was an hungered, he, and they that were with him ?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him.

to preach the gospel, to lay upon them heavy injunctions of fasting and external severities.

23. ¶ At another time, as Jesus was walking through the corn fields, his disciples, being hungry, began to pluck the ears, and to rub out the corn and eat it : And it happened to be the Sabbath day.

24. Which the Pharisees observing, presently upbraided Jesus, saying : See how your disciples break the Sabbath. You who pretend to be a teacher of great and extraordinary holiness, why do you not reprove them ?

25. Jesus replied : God never designed, by any positive and ritual institutions, such as the strict Jewish observation of the Sabbath, and the like, to drive men into extreme hardships and necessities. For do you not remember how David, in a like case, behaved himself, when he was hungry and in a great strait ?

26. How * about the time of Abiathar's being high priest, he went into the tabernacle, and himself and all his company eat of the shew-bread ; which it was as unlawful for any, except the priests, to eat, as it is to neglect the strict observation of the Sabbath : And yet David is no where blamed for thus satisfying a necessity of nature, by the breach of a positive institution.

27. From this instance therefore it is evident, that ritual and positive institutions, such as *reserving the show bread for the priests only to eat*, and the *strict Jewish observation of the Sabbath*, and others of the same kind, are not like duties of moral and eternal obligation, indispensably to be observed in whatsoever extremity or necessity a man may be; but were appointed of God only for the present use of man, to be subservient in assisting to the more convenient practice of the great duties of religion.

28. So that, in extraordinary cases, your rigid and strict observation of the Sabbath may lawfully be relaxed by *any man*, and therefore surely may be

27 And he said unto them, The Sabbath was made for man, and not man for the Sabbath:

28 Therefore the Son of Man is Lord also of the Sabbath.

* See Note dispensed with by * me.
on Matt. xii. 8.

C H A P. III.

Jesus heals a withered Hand, and shows that positive Institutions must give place to moral duties, ver. 1. Suffers not evil Spirits to declare who he was, ver. 12. Chooses his twelve Apostles, ver. 13. His Actions are misinterpreted by his Friends, ver. 21. And blasphemed and attributed to the Devil, by the Pharisees, ver. 22. Jesus proves his Divine Commission by the Greatness of his Works, and by the Tendency of his Doctrine, ver. 23. &c 27. Blasphemy against the Holy Ghost, ver. 28. Jesus prefers his Disciples before his Relations, ver. 31.

1. NOW when Jesus returned to Capernaum, he went again into the synagogue to teach, according to his custom, on the Sabbath day: And there was present a man with a withered hand, having the flesh wasted away and dried up.

1 AND he entered again into the synagogue, and there was a man there which had a withered hand.

2 And

2 And they watched him, whether he would heal him on the Sabbath day, that they might accuse him.

3 And he saith unto the man that had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? but they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it forth: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

2. Upon which occasion, the Pharisees again watched Jesus, to see what he would do; thinking they should have another fair opportunity of accusing him, if he should heal the man on the Sabbath day.

3. But Jesus, knowing their *malice* and *superstition*, and designing to expose the unreasonableness of both in the presence of the whole congregation, bade the lame man come out of his seat, and stand forth before them all.

4. Then, turning himself to the Pharisees, he said, I appeal to yourselves, judge ye, which is the best keeping of the Sabbath, and most acceptable to God? *to do a good work, of great necessity and charity?* or, *to neglect doing it, on pretence of resting on the Sabbath?* To say, *It ought to be foreborne*, they were ashamed and afraid, in the presence of the people; and to say, *It ought to be done*, was to vindicate Jesus. Not knowing, therefore, what to answer, they held their tongues.

5. Then Jesus, looking about with anger and grief in his face, (*angry at their obstinate malice, and grieved at their incurable blindness*, that they would not receive his gracious assistance), bade the lame man hold out his hand; and when he held it out, it was presently healed.

6. Upon this, the Pharisees went out; and, finding they were not any other way able to withstand the power of Jesus's miracles, and the authority of his doctrine, so as to prevent its being embraced by the people, they resolved to form a conspiracy

spiracy against his life ; and began to plot with the followers of Herod, which way they might effect this design.

7. But Jesus, aware of their malicious design, retired with his disciples from Capernaum, to the lake's side ; and many Jews and Galileans followed him.

8. Many of the inhabitants of Jerusalem also, and Idumæans, and Peræans, and people from the sea-coasts toward Tyre and Sidon, having heard the fame of his mighty works, came out after him.

9. And so great at last was the multitude which gathered about him, that he was forced to order a boat to attend him near the shore, that he might go into it, to avoid the crowd, and preach from thence to the people.

10. For, during his stay in that place, he had worked many miracles, and particularly healed many diseases ; so that the people crowded and pressed upon him, to bring near all sorts of diseased persons to touch him.

11. He cast out devils also out of men *possessed*, who, as soon as they saw him, would run and kneel down before him, and confess him to be the Messiah the Son of God.

12. But Jesus suffered not the *evil spirits* to bear testimony concerning him. And because only his own works and doctrine could give the truest character of his person and office, therefore he forbade the *men* also, whom he had dispossessed and cured, to report publicly that he was the Messiah, among the Jews, who were already pre-

7. But Jesus withdrew himself with his disciples to the sea ; and a great multitude from Galilee followed him, and from Judea,

8. And from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9. And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10. For he had healed many, insomuch that they pressed upon him for to touch him, as many as had plagues.

11. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12. And he straitly charged them, that they should not make him known.

13. And

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach:

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he surnamed Peter.

17 And James the son of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is the sons of thunder),

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite.

19 And Judas Iscariot, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

judiced with false notions concerning the matter.

13. & 14. ¶ At another time, Jesus being upon a hill with his disciples about him, he chose out twelve men, whom he called *Apostles*, to attend him constantly, to be witnesses of his doctrine and miracles, and to assist in preaching the gospel, both before and after his death.

15. And he communicated to them a power of working the same miracles for the confirmation of their doctrine, as he himself worked; such as healing the sick, casting out devils, and the like.

16.—19. Now the names of the twelve are these:

1. Simon, whom Jesus called Peter,

2. James, }
3. John, } sons of Zebedee *. * These Je-
4. Andrew,
5. Philip,
6. Bartholomew,
7. Matthew,
8. Thomas,
9. Another James, son of Al-
phæus,
10. Thaddeus, or Jude,
11. Simon the Canaanite, or Ze-
lotes,
12. Judas Iscariot, who betrayed

סְנִירָעֵשׂ
in the Syriac pronunciation *Boanerges*, sons of thunder, that is, principal ministers of the gospel.

Jesus.

20. These twelve Jesus carried home with him † to his house at Capernaum. And, as soon as the people heard they were there, they gathered together again, and pressed after them so much, as hardly to give them time to eat.

† See Mat. iv. 13.

21. Which

21. Which, when Jesus's friends heard, they said, His zeal carried him too far, so as to make him neglect even the necessary refreshments of nature; And they came to endeavour to lay hold on him, and secure him.

22. ¶ But the Pharisees and Jewish doctors, who came down from Jerusalem to Capernaum, reviled him with the highest degree of malice, saying, He was possessed, and had a devil; and particularly, when they saw him one day, with authority, cast a devil out of a possessed person, they said he did it by secret confederacy with the prince of devils.

23. But Jesus, to reprove their obstinate and implacable malice, replied, How can ye think the devil dispossesses devils, and fights against himself?

24. & 25. For as it is impossible that a kingdom or family, which is divided into parties and factions within itself, can long subsist:

26. Even so, if the devils act against themselves, and dispossess one another, and that in confirmation of a doctrine directly opposite to their whole power and interest; this is absurdly to suppose them doing that which must, of necessity, destroy their own kingdom.

27. When you see the house of a strong man broken up, and his goods carried away by force, you make no doubt but he that thus spoileth the other, is stronger and more powerful than the person spoiled. Why then is it not as evident to you, that, if I cast the devils out of their posses-

21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22 ¶ And the scribes which came down from Jerusalem, said, he hath Beelzebub, and by the prince of the devils caiteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong mans house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

28 Verily

sion, with authority, and in confirmation of a doctrine directly contrary to their interest, this cannot be done by confederacy or agreement with them, but only because I have greater power and authority than they ?

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme :

29 But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation :

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is

28. & 29. So that, what you say of me can proceed from nothing but the most open and extreme malice. Wherefore, though all other sins and blasphemies whatsoever, may be forgiven unto men ; yet this blaspheming the Holy Ghost, by ascribing the undeniable works of the Spirit of God to the power of the devil, being an obstinate and malicious resisting the last means which God thinks fit to make use of for the conviction and salvation of men, excludes them from all the means of forgiveness.

30. This severe sentence Jesus passed upon the blaspheming Pharisees, because, when they could not deny the truth of his miracles, they maliciously represented them to the people as done by the assistance of the devil.

31. ¶ But to return to the history : As Jesus was sitting in the * house, * Ver. 20, and teaching the people ; his mother, and other relations came to ask for him.

32. And because the crowd was so great, that they could not get into the house, therefore those that sat next him, told him that his mother and his kinsmen waited at the door, to speak with him.

33. Jesus replied, Who is my mother ? and who are my kinsmen ? Do you

you think that I esteem people by natural relation, or by any temporal considerations?

34. And, turning about to his disciples, who sat around him, he said, No ; but these are most properly my kinsmen and relations.

35. For they who attentively hear the word of God, and believe and obey the doctrine of true religion ; those are they whom I account my nearest relations, and shall treat them as such.

my mother, or my brethren ?

34. And he looked round about on them which sat about him, and said, Behold my mother and my brethren.

35. For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

C H A P. IV.

The Parable of the Sower, with the Explanation, ver. 1: & 14.

Why Jesus spake in Parables, ver. 11. Knowledge must be communicated, ver. 21. Grace given proportionable to Mens Improvements, ver. 24. Parable of Corn growing imperceptibly, ver. 26.

Of the Mustard Seed, ver. 31. Why Jesus spake in Parables, ver. 33. Jesus stilleth a Storm, ver. 35.

1. **A**FTER this, Jesus retired again to the lake's side, and the people followed him out of the city. And when the multitude grew so great as to crowd him, that he could not conveniently stand on the ground and be heard, he went into a boat ; and the people stood before him along the shore.

2. And he taught them many things by way of *comparison* or *similitude*. Particularly, he represented the doctrine of the gospel, and the effect it has upon men of various tempers and dispositions, by the following similitude.

1 **A**ND he began again to teach by the sea-side : and there was gathered unto him a great multitude ; so that he entered into a ship, and sat in the sea, and the whole multitude was by the sea, on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken, behold,
there went out a sower
to sow :

4 And it came to pass
as he sowed, some fell by
the way side, and the
fowls of the air came and
devoured it up.

5 And some fell on stony ground, where it had
not much earth, and im-
mediately it sprang up,
because it had no depth
of earth.

6 But when the sun
was up, it was scorched,
and because it had no
root, it withered away.

7 And some fell among
thorns, and the thorns
grew up, and choked it,
and it yielded no fruit.

3. Hearken, faith he, and attend to
what I say. [A certain husbandman
went out to sow his ground.] Thus
Christ, or the preacher of the gospel,
publishes the doctrine of true religion
amongst men.

4. And as he was sowing, some of
the seed fell upon the hard beaten road,
where it never entered the earth at all,
but the birds picked it up, and destroyed
it.] Thus the gospel is preached
to some, who never regard it or con-
sider it at all, but presently forget
what they have heard ; and the slight
impressions it makes upon them, very
soon wear out.

5. & 6. And some of the seed fell
upon stones covered with thin earth,
where it presently grew up indeed, but
without root, so that, as soon as the sun
came to shine hot upon it, it withered
away.] Thus the doctrine of true re-
ligion is preached to others, who enter-
tain it indeed readily, and are pleased
with it, and in some measure also re-
solve to obey it ; but, for want of
steadiness and constancy of mind, they
are overcome by temptations, especial-
ly by persecution, and fall away from
their obedience to the truth.

7. Again, some other of the seed fell
among weeds, which, springing up to-
gether with the corn, over-ran it, and
destroyed it.] Thus some others hear
the doctrine of Christianity, who like-
wise entertain it indeed, and pretend
to obey it ; but the hurry of business,
and the deceitful cares of riches, and
the allurements of pleasures, do so
take up their thoughts, and divert their
minds, that religion has little influence
upon their lives and conversations, to
produce

produce real and substantial acts of piety and charity.

8. Lastly, Some of the seed fell into good ground, where it grew up and increased, and came to ripeness, and brought forth good corn, some more, some less.] Thus the doctrine of true religion, when it is preached in the world, meets with some honest and well-disposed persons, who both hear it willingly, and believe it heartily, and obey it sincerely, and persevere in that obedience resolutely and constantly, bringing forth the fruits of holiness and of all virtues, according to their several dispositions, abilities, and callings.

9. Whoever is capable and desirous of instruction, let him hear and consider what I say.

10. ¶ This and many other parables spake Jesus to the people, expressing the similitudes only, without adding their interpretation ; and, when the people were gone, his apostles and disciples desired him privately to explain these things clearly to them.

11. Then said Jesus, To *you* indeed God has vouchsafed to reveal clearly and plainly all the great truths relating to the state of the gospel, and the kingdom of the Messiah ; but the *mixed multitude* are not yet capable nor worthy of this privilege. For the greatest part of *them* have such strong prejudices, that they will not understand the plainest doctrines, nor be convinced by the clearest truths. Wherefore, I speak to them in parables only, that all such may yet continue ignorant, who despise admoni-

8 And other fell on good ground, and did yield fruit that sprung up and increased, and brought forth some thirty, and some sixty, and some an hundred.

9 And he said unto them, he that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve, asked of him the parable.

11 And he said unto them, unto you it is given to know the mystery of the kingdom of God : but to them that are without, all *these* things are done in parables :

12 That

tion, or are not desirous to be instructed, and will not take pains to consider and search out the truth.

12 That seeing they may see, and not perceive, and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

13 And he said unto them, know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown, but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground, who, when they have heard the word, immediately receive it with gladness:

17 And have no root in themselves, and so endure but for a time; afterward when affliction or persecution ariseth for the words sake, immediately they are offended.

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12. In * whom accordingly is exactly fulfilled that prophecy of Isaiah, [Isa. vi. 9. This people heareth indeed, but understandeth not; and seeth indeed, but perceiveth not, so as to be converted and saved.]

13. And now, as to the parable of the sower; if you understand not the meaning of so easy a similitude as this, how will you understand the meaning of other harder parables?

14. ¶ Then he told them, how, by the husbandman that went out to sow his field, was meant Christ, or the preacher of true religion; and, by the seed, the word of God.

15. That, by the hard beaten road, where the seed could not enter the earth at all, were represented such persons as hear the preaching of the gospel carelessly, so as not to regard what they hear, nor remember it at all, or at least retain not long the slight impression it makes upon them.

16. & 17. That, by the stony ground, covered with thin earth, where the seed quickly grew up, and, for want of root, as quickly withered away, were meant those who readily indeed embrace the doctrine of Christianity, and are pleased with it, and make resolution of obeying it; but, for want of courage and steadiness of mind, are overcome by temptations, and return to their sins.

R

18. & 19.

18. & 19. Again, that, by the earth full of weeds and thorns, where the weeds growing up together with the corn, over-ran it and choked it, were to be understood such persons, who likewise readily entertained indeed the doctrine of true religion, and pretend to obey it ; but the hurry of business, and the deceitfulness of riches, and allurements of pleasure, distract and corrupt their minds, so as to hinder them from bringing forth the fruits of righteousness.

20. Lastly, That, by * the good ground, where the seed grew up, and took root, and brought forth good corn, were represented honest and good men, who hear and believe, and obey the gospel, and persevere in that obedience to the end, bringing forth the fruits of righteousness, according to their different dispositions, abilities, and stations.

21. Thus Jesus explained the parable at large to his disciples. And when he had so done, he said, As a candle ought not to be laid under a vessel, but to be set in a candlestick, to give light through the whole house : so ye, whom I have fully instructed

18 And these are they which are sown among thorns : such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground, such as hear the word, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed ? and not to be set on a candlestick ?

22 For

* Note, That σπείρεις here, and in Matt. xiii. does not signify sown in the sense that we say seed is sown, but in the sense that we say ground is sown ; (men being here compared, not to the seed, but to the ground :) and this is the proper use of the Greek word. Wherefore the words, οἱ σπείρεις εἰς γῆν τὴν καλὴν, ought not to be rendered, they that are sown upon good ground, but they that are sown (that is, who receive the seed,) themselves being good ground. And so also is σπείρειν to be rendered in the foregoing verses.

in the doctrine of true religion, ought now to take care not to suppress it, but to become as lights to the world; converting men by the excellency and strength of your doctrine, and by the conspicuously example of your good lives, to the belief and practice of this true religion.

22 For there is nothing hid which shall not be manifested: neither was any thing kept secret, but that it should come abroad.

22. For the things which I now tell you privately, ought to manifest themselves publicly by their effects in your life and doctrine. And though it be necessary at present to conceal some things from the multitude, because their prejudices make them incapable to receive them now, yet the time is coming, when all these things must be published openly and plainly to all the world.

23 If any man hath ears to hear, let him hear.

24 And he said unto them, take heed what you hear: with what measure ye mete it shall be measured to you: and unto you that hear shall more be given.

23. Wherefore observe what I say; and lay it up in your memories, and consider it, and act accordingly.

24. Jesus added moreover, and said, It is a thing of the highest importance, and therefore I repeat it again, and inculcate it upon you. Take heed that the things I teach you fail not to have their due effect upon your minds and lives, so as my instructions may not prove in vain. For, in proportion as ye improve, and make good use of your present advantages and instructions, so will God afford you greater grace and assistances.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

25. For every one that, with honesty and sincerity, receives instruction, and improves the advantages that God has already given him, to the promotion of true religion, and the increase of virtue, shall have more instruction, and greater helps continually afforded him: But he that neglects to improve

the advantages he already has, and continues impenitent, shall be thought unworthy of greater assistance, or shall for his incorrigibleness, be even deprived of what he at first had.

26. ¶ But to proceed in the history. After the *parable of the sower*, Jesus continued to utter many other *comparisons* to the people: And he said, The state of the gospel may yet further be compared to a *husbandman's sowing seed in his ground*.

27. & 28. For as the seed, after it is once sown, without any further knowledge or care of the husbandman, grows up and increases day and night, by secret and imperceptible degrees, till it comes to its just bigness and maturity:] So Christ, after he has once taught the doctrine of true religion, and preached it to the world, appears no more himself visibly to assist and promote it, but suffers it to spread and increase, by means secret and undiscerned, till at length it obtains and produces its full effect.

29. But at harvest, when the corn is grown ripe, then the husbandman comes again, and puts in his sickle, and reaps it:] So at the end of the world, Christ will again visibly appear, to take to himself and reward those who have received his doctrine, and brought forth the fruits of it.

30. ¶ Again, How, said he, shall I describe the state of the gospel?

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground.

27 And should sleep, and rise night and day, and the seed should spring, and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear,

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, whereunto shall we liken

liken the kingdom of God ? or with what comparison shall we compare it ?

31 It is like a grain of mustard seed, which when it is sown in the earth, is less than all the seeds that be in the earth.

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them as they were able to bear it.

34 But without a parable spake he not unto them : and when they were alone, he expounded all things to his disciples.

And by what comparison shall I represent it to you ?

31. It may be fitly compared to a grain of mustard seed. For, as a grain of mustard seed, when it is put into the earth, is one of the smallest of seeds : So the doctrine of Christianity, at its first appearance, seems very little and inconsiderable.

32. But when this grain of mustard seed grows up, it becomes one of the biggest of plants, so as to shoot out into a tree : so the doctrine of Christianity will in time spread incredibly ; and, though it be now despised and lightly esteemed by the Jews, yet hereafter it will be received and entertained by the Gentiles, through all the nations of the world.

33. ¶ Thus Jesus taught the people by way of similitude or comparison *, * Not as obscurely, and by little and little distinguishing, covering the truth, as they were capable of bearing it. For, if he had declared the whole truth expressly, and plainly described the glory and majesty of his kingdom, they would all have been offended at it, and none ₁₂ would have believed him : But, by these parables, he now gave the sincerest men amongst them obscure hints of what in due time they should see clearly brought to pass, and what they should be afterwards confirmed in the belief of, by the remembrance of these obscure representations.

34. Thus Jesus, I say, taught the people in parables, expressing the similitudes only, without adding their explication. But, when he was alone with his disciples, he explained every thing to them clearly and fully.

35. ¶ Now when the evening * was come, Jesus ordered his disciples to row over the lake.

36. Accordingly, as soon as the people were dismissed, they carried him across the lake, in the same boat out of which he had been preaching to the people ; and some other boats also accompanied him.

37. And in their passage, there came upon them a violent storm, which made the lake so very rough, that the waves beat into the boat, and it was in great danger of sinking.

38. In the mean time, Jesus lay asleep in the end of the boat, and his disciples ran to him in a great fright, and awakened him, saying, Lord, we are just ready to be drowned ; and can you sleep without taking notice of the storm, or being at all concerned for our preservation ?

39. Then Jesus rose up, and with authority commanded the wind to fall, and the water to be still ; and the words were no sooner out of his mouth, but the weather became presently calm, and the lake grew smooth and quiet.

40. Then turning about to his disciples, he thus rebuked their fearfulness and distrust, How is it, *faith he*, that, after so much evidence of my divine power, and so many instances as I have given of my tender concern for

35. And the same day when the even was come, he saith unto them, Let us pass over unto the other side.

36. And when they had sent away the multitude, they took him even as he was in the ship, and there were also with him other little ships.

37. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38. And he was in the hinder part of the ship, asleep on a pillow : and they awoke him, and say unto him, Master, carest thou not that we perish ?

39. And he arose, and rebuked the wind, and said unto the sea, Peace, be still : and the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye so fearful ? how is it that you have no faith ?

41. And

* Whether of the same, or of some other day wherein he had likewise been preaching, is not certain from the words. For ἦν ἡμέρα ἔκεινον may here, (as well as in Matt. xiii. 1.), signify no more than what St. Luke, in the parallel place, expresses by εἶπεν ταῦτα ἐκείνης, Luke viii. 22. *

you, you can yet doubt either of my power to care or preserve you?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him.

41. At this miracle, the disciples themselves were surprised, and * the men of the boat, and those in † the other boats, were greatly astonished, saying, How great is this man, and how wonderful is his power, that even the winds and the water thus obey him !

C H A P. V.

Jesus dispossesses a Legion of Devils, ver. 1. Heals a Bloody Flux, ver. 24. Raises Jairus's Daughter, ver. 35.

1 AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit,

3 Who had his dwelling among the tombs, and no man could tame him, no not with chains.

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces : neither could any man tame him.

1. WHEN Jesus had thus crossed over the lake, he landed in the country of the Gadarenes.

2. And as soon as he was come out of the boat, there met him a man ‡ possessed with an evil spirit, whose malice in tormenting the man, the providence of God directed and over-ruled to be ^{† One of the two mentioned Matt. viii.} at this time an occasion of evidencing Jesus's power.

3. The condition of this man had been most miserable ; for the evil spirit made him run wild in desert places, and among the sepulchres of the dead ; and he raged with such fury and strength, as that no art or force could tame him.

4. For men had often attempted to bind him with chains and fetters ; but he broke the iron with ease, and tore in pieces the chains like thread, so that nothing could hold him.

5. And he ran up and down night and day upon the mountains and among the tombs, crying horribly, and beating and wounding himself with stones.

6. This man, I say, spying Jesus afar off at his coming out of the boat, ran to him and kneeled down and worshipped him; the evil spirit being compelled by the divine power, to acknowledge the majesty and authority of Jesus.

7. And the evil spirit cried out aloud, saying, Wherefore, O thou Son of the Supreme God, art thou come to torment us before the time appointed by God for our final judgment? I beseech thee, for God's sake, compel us not to return to our prison.

8. (For Jesus had commanded him to come out of the man).

9. Then Jesus, to show how great, and from how many enemies the man's deliverance was to be, asked the evil spirit, who he was. The spirit answered, My name is *Legion*, signifying that there was a vast number of them in the man at once.

10. And they importunately desired Jesus, that, if he compelled them to come out of the man, yet they might be permitted to continue somewhere in that country, and not to be forced to return to their chains of darkness.

11. Now it happened, that there was at that instant a great herd of swine feeding about the neighbouring mountains.

12. The devils therefore earnestly entreated Jesus, that, if they might

5 And always night and day he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, thou unclean spirit.)

9 And he asked him, what is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought him much, that he would not send them away out of the country.

11 Now there was there nigh unto the mountains, a great herd of swine feeding.

12 And all the devils besought him, saying;

saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine ; and the herd ran violently down a steep place into the sea (they were about two thousand), and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind, and they were afraid.

16 And they that saw it, told them how it befel to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

no longer posses *the man*, yet at least they might be suffered to enter into the swine.

13. This request Jesus * granted. The pro-
and the devils accordingly coming outable rea-
of *the man*, went into *the swine* : and sons why
the effect of it was, that the swine ^{see in the}
(which were a herd of about two ^{note on}
thousand in number), were presently ^{Mat. viii.}
^{32.} hurried down a precipice into the lake
and were drowned.

14. When the keepers of the swine saw this they fled ; and reported in the city and country what things they had seen, and what had befallen their swine. And abundance of people came out to see and be satisfied of the truth of it.

15. And they came to the place where Jesus was, and saw the man sober and in his right wits, whom they all knew to have been possessed with a devil, and to have run about naked and mad : And they were convinced of the truth of the miracle, and astonished at the power of Jesus.

16. For those that had been present from the beginning, and were eye-witnesses of the whole matter, told them all the particular circumstances how the man was healed and the swine destroyed.

17. They were therefore fully convinced of the truth of the miracle ; but being more afraid of the power of Jesus manifested in the destruction of the swine, than pleased with his goodness in delivering the man, they entreated him to depart out of their country.

18. Jesus

18. Jesus, according to their desire, returned into the boat to cross over the lake again. And the man who had been possessed, seeing his deliverer departing, and perhaps fearing that he was not secure from a return of his calamity, desired to go along with Jesus.

19. But Jesus, to show that he could preserve him as well absent as present, and knowing that it would tend more to the glory of God to leave him in that country as a standing proof of his power and authority; would not take him with him, but bade him go home to his friends and countrymen, and report what a great and miraculous mercy God had vouchsafed unto him.

20. And accordingly the man went home, and reported in all the cities of Decapolis what a great miracle Jesus had worked for him: and all the people of that country, well knowing the man's former condition, and seeing the certainty of his present cure, were convinced of the power of Jesus with astonishment and admiration.

21. ¶ In the mean time Jesus returned in the boat over the lake: and when he was landed on the other side much people of those who had seen him go over at the first, and had waited for his return, with many others continually coming out of the neighbouring towns, flocked together about him.

22. Among whom was a person of note, one Jairus, a ruler of the synagogue; who, far from the usual pride of the Pharisees and principal

18 And when he was come into the ship, he that had been possessed with the devil, prayed him that he might be with him.

19 Howbeit, Jesus suffered him not, but faith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis, how great things Jesus had done for him: and all men did marvel.

21 And when Jesus was passed over again by ship into the other side, much people gathered unto him, and he was nigh unto the sea.

22 And behold, there cometh one of the rulers of the synagogue, Jairus by name,

name, and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death, I pray thee come and lay thy hands on her, that she may be healed, and she shall live.

24 And Jesus went with him, and much people followed him, and thronged him.

25 And a certain woman which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried

Jews kneeled down before Jesus in the posture of greatest humility and veneration;

23. And entreated him, saying: Lord I have heard of your many wonderful works, and am fully convinced of your power and goodness; I have a daughter in my house now lying at the very point of death, I beseech you come and touch her, and I am confident she will recover.

24. Jesus, pleased with the man's faith and humility, went along with him to his house; and the multitude, eager to see the event, pressed after them in great crowds.

25. & 26. Now as they were going, there was in the throng a woman who had been twelve years troubled with an incurable bloody flux, and had used all the remedies which physicians could prescribe, with great charge, and without any success.

27. This woman, hearing of the fame of Jesus, had thrust herself into the crowd which followed him; hoping to find relief as others in like desperate cases had done, from his miraculous power. But being afraid and ashamed to confess her disease publicly, she came behind him privately, and touched his clothes:

28. Thinking within herself, that surely he who had done so many and great miracles with only a word speaking, could not but heal her disease even with the least touch of his clothes.

29. And her expectation did not deceive her. For as soon as she touched him, she found evidently such a change

change within herself, and such a sudden restoration of strength and vigour of body, as satisfied her that her disease was entirely cured.

30. Thus the woman thought she had secretly gained a cure, without being taken notice of. But Jesus knowing by his divine power what was done, and that it would be more for the glory of God, and the commendation of the woman's faith, to discover the matter than to conceal it; turned himself about to his disciples and asked who touched his clothes.

31. The disciples wondering what he meant, to ask who touched him, when the people pressed and crowded him on every side, were surprised and knew not what to answer.

32. But Jesus continued looking about him as it were to discover who had touched him, and as if he expected that somebody should confess what had been done.

33. Whereupon the woman, conscious what she had done, and perceiving that she should be discovered, came in great fear, and kneeled down before Jesus and openly confessed the whole truth of the matter.

34. Then Jesus spoke comfortably to her, saying: Be not afraid; your great faith hath purchased you this cure; go home in peace, and your disease shall return upon you no more.

35. While Jesus was thus talking with the woman in the * way, there came messengers from the house whether Jesus was going, to tell Jairus that his daughter was dead, and that therefore he need not now give Jesus

up: and she felt in her body that she was healed of that plague.

30 And Jesus immediately knowing in himself, that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou feest the multitude thronging thee, and sayest thou, who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole: Go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogues house, certain which said, Thy daughter is dead, Why troub-
lest

* Ver. 24.
& 25.

lest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he faith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and feeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he faith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laugh-ed him to scorn: but when he had put them all out, he taketh the fa-ther and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and saith unto her Tali-tha cumi, which is, being interpreted, Dam-sel (I say unto thee) a-rise.

the trouble of going down to the house.

36. Jesus, hearing this account, and seeing the young woman's father begin to despair, bade him not be terrified at this news, but believe earnestly that God was even yet able to restore his daughter, and he should quickly see the reward of his faith.

37. Then putting back all the mul-titude, and even his disciples them-selves, excepting only Peter, James, and John; he went, attended by these three, into the house with Jairus.

38. Where, as soon as he entered, he found a great rout of relations and mourners, weeping and making lamentation for the untimely death of the young woman.

39. But Jesus, knowing that this her death was permitted only that he might have occasion of showing forth the power of God, bade them forbear their excessive and unreasonable mourn-ing: for the young woman, saith he, is not dead, but asleep.

40. At this they all laughed, and derided him; being well assured that she was really dead. But Jesus, having ordered them to be all put out, went into the room where the young wo-man lay, with only her father and mother, and the three fore-mentioned disciples.

41. And he took hold of her hand; and with a voice of power and autho-ri-ty, bade her rise up.

42. Upon

42. Upon this she immediately not only returned to life, but recovering also her health and strength, rose up and walked; for she was about twelve years old. And her parents were amazed to the last degree, at the greatness and strangeness of the miracle.

43. Then Jesus ordered that something should be given her to eat; and bade her parents not report abroad what he had done.

42 And straightway the damsel arose, and walked, for she was of the age of twelve years; and they were astonished with great astonishment.

43 And he charged them straitly, that no man should know it: and commanded that something should be given her to eat.

C H A P. VI.

Jesus despised by his Countrymen for the meanness of his Parentage,
 ver. 1. *And therefore worked but few Miracles among them,*
 ver. 5. *He sends forth his Twelve Apostles to preach,* ver. 7.
The Opinion of Herod and others concerning Jesus, ver. 14. *The Cause and Manner of John Baptist's Death.* ver. 17. *The Apostles give an Account of the Success of their Preaching,* ver. 30. *Jesus feeds five Thousand with five Loaves and two Fishes.* ver. 35. *Walketh on the Water,* ver. 45. *and healeth many Sick,* ver. 55.

1. **A**FTER these things Jesus returned to Nazareth, the place of his education, to converse a while amongst his friends and relations; and his disciples went with him.

2. And there on the Sabbath day he went, as usual, into their place of public worship, and expounded to them the writings of the prophets, and taught them plainly the doctrine of true religion. And they that heard him, were greatly amazed at the wisdom and excellency of his instructions, at the gravity and authority

IND he went out from thence, and came into his own country, and his disciples followed him.

2 And when the Sabbath day was come, he began to teach in the synagogue: and many hearing him, were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even

even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his kin, and in his own house.

5 And he could there do no mighty works, save that he laid his hands upon a few sick folk, and healed them.

with which he delivered them, and at the power by which he worked such miracles to confirm the truth of what he taught.

3. But, notwithstanding all this, the meanness of his family and education prejudiced them against him; so that they said amongst themselves, He preaches indeed admirably, and he does wonderful things; but we all know that his father was a poor tradesman, and his mother and kinsmen all mean persons, and some of his nearest relations live even yet in the town with us; he cannot, therefore, be such an extraordinary person as he seems to be. And they were ashamed to follow him.

4. Then Jesus said: A prophet or preacher of true religion, is nowhere likely to be so little esteemed as in his own country, among his own kinsmen and acquaintance, who know his birth and original, and are apt to judge of him, not by his real excellencies and true worth, but by outward and worldly considerations: by the quality of his family, and by the circumstances of his relations.

5. And for this reason Jesus in his divine wisdom did not think fit to do so many miracles at Nazareth as he had done in other places: For the unbelief of the people who knew him there, was such, that his working more miracles, which they would certainly have rejected, would only have rendered them more inexcusable, and exposed himself to greater envy and hatred. He therefore only healed a few sick people, that had faith to be healed; and so departed.

6. And

6. And he wondered greatly at the perverseness of their judgment, in rejecting him upon such an unreasonable prejudice as the meanness of his parentage. However, when he went away, he preached in all the little towns thereabouts, as he went through.

7. ¶ About this time, Jesus took aside his twelve apostles ; and having given them instructions what they should preach, and a power of working even the greatest miracles to confirm their doctrine, he sent them out by two and two, to preach in the cities of Judea.

8. & 9. And in their instructions he commanded them not to make any provision for their journey, either of bread, money, or clothes, but to go just as they were ; each man with only the same * staff, shoes, and clothes,
* See note on Mat. x. which he then had ; and to depend upon the providence of God, in whose service they were employed, to raise them up friends, and to provide for their sustenance and defence in the way.

10. He added, moreover, and said : When you first enter a town or city, go into any family that is willing to entertain you, and well-disposed to hear your doctrine ; and when you are once received into a house, continue in the same, and settle therein a lasting friendship, without removing from one lodging to another, till you depart out of that town.

11. And if any place be so obstinate and wicked, that you can meet with no entertainment there, nor find any persons who will attend to your preaching, and receive your doctrine,

6 And he marvelled because of their unbelief. And he went round about the villages teaching.

7 ¶ And he calleth unto him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits.

8 And commanded them that they should take nothing for their journey, save a staff only : no scrip, no bread, no money in their purse :

9. But be shod with sandals : and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under

under your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

trine ; depart from thence ; and, as you go away, shake off the very dust from your feet, as a protestation against their impenitence, and that you will have nothing more to do with them, but leave them to the righteous judgment of God. Assuredly I tell you, the destruction which God will bring upon the inhabitants of that place, in the day of his vengeance, shall be more terrible than was the overthrow of Sodom ; because they reject clearer declarations of the will of God, and greater means of conviction, and offers of greater and more lasting happiness.

12 And they went out, and preached that men should repent.

12. With these instructions the apostles went out to preach ; and the sum of what they taught and exhorted every where, was, that men should forsake their sins and reform their lives.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

13. And they proved their divine commission by undeniable miracles ; by casting out devils, and healing all sorts of diseases.

14 And king Herod heard of him (for his name was spread abroad), and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

14. ¶ By this means the fame of Jesus grew every day greater and greater ; so that at last the report of the mighty works done by him and his disciples, came to the ears of king Herod : who, conscious of his having slain John the Baptist, whom he believed to be a prophet, presently suspected, that that good man whom he had unjustly beheaded, was, by the power of God, restored to life ; and therefore manifested himself in this extraordinary manner.

15 Others said, That it is Elias. And others

15. And indeed, various were peoples conjectures concerning Jesus ; some

some thinking that he was Elias, whom Malachi had foretold should appear ; others fancying that he was one of the old prophets, raised again from the dead ; and others, that he was a new prophet, in power and dignity like to those of old.

16. But Herod, as I said, whose conscience terrified him for the unjust murder of John the Baptist, concluded that it must needs be John risen from the dead, and appearing again.

17. & 18. For Herod had imprisoned John, and beheaded him in the prison. And the occasion of his acting that cruelty was this. Herod having married Herodias, one that had before been his own brother's wife ; was told by John, with great plainness and freedom, that the thing was absolutely unlawful.

19. Hereupon Herodias bore a constant grudge against John, and persuaded Herod to put him in prison, but could not yet prevail upon him to put him to death.

20. For Herod, though he could willingly enough have put John to death, yet he was afraid to do it, because of the great esteem and authority which John's extraordinary holiness had gained among the people. And besides, the experience which he himself had of John's being a just and good man, had forced him to have some kind of respect and veneration for him ; so that he would often, when he was in a good humour, take delight to hear him discourse ; and would frequently yield to do many things according to his advice and direction.

said, That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof, he said, It is John whom I beheaded, he is risen from the dead.

17 For Herod himself had sent forth, and laid hold upon John, and bound him in prison for Herodias sake, his brother Philips wife ; for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brothers wife.

19 Therefore Herodias had a quarrel against him, and would have killed him, but she could not.

20 For Herod feared John, knowing that he was a just man and an holy, and observed him ; and when he heard him, he did many things, and heard him gladly.

21 And

21 And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee :

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel. Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth and said unto her mother, what shall I ask ? and she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.

26 And the king was exceeding sorry ; yet for his oaths sake, and for their sakes which sat with him, he would not reject her.

21. & 22. But at last Herodias found the following opportunity to prevail upon the king to put John to death. Herod having made a great feast upon his birth-day, at which all his nobles, and the officers of his army, and the principal men in his kingdom were present ; the daughter of the said Herodias came and danced before them, and pleased the king and all his guests so extremely, that he promised to grant her whatever she would desire.

23. And to give her the more assurance to ask what she would, he confirmed his promise with a rash oath, that he would certainly grant her whatever she desired, though it should cost him half his dominions.

24. & 25. Upon this, the young woman went out to advise with her mother, what she should ask of the king ; and returning again in great haste, she desired that he would present her with the head of John the Baptist immediately.

26. At this request the king was surprised, and very sorry. Yet having sworn so publicly and solemnly, in the presence of all his nobles, to grant her request, he was ashamed to confess his rashness, and to go back from his solemn oath and promise.

27. & 28. He sent therefore presently a soldier of his guard to the prison, who beheaded John, and brought his head in a dish ; and the king presented it to the young woman, and the young woman carried it to her mother Herodias. And thus that cruel woman accomplished her design against the holy man, in revenge for his opposing her unlawful marriage.

29. But when the disciples of John heard of this his death, they came and got leave to fetch his body out of the prison, and bury it.

* Ver. 7. 30. ¶ To return now to the history. The apostles, having finished the work upon which Jesus had * sent them out, came back again to Jesus ; and when they were all met, they gave him each one a particular account what they had done in their journey, and of the great success of their preaching and miracles.

31. After which, because the people began to gather to them again so fast, as hardly to allow them time so much as to eat their meat ; Jesus spake to them to retire alone with him into some private place, where they might rest for some time and refresh themselves.

32. Accordingly they took boat as privately as they could, and went and landed in a desert place over-against Bethsaida.

33. But the people who saw them departing, and watched which way they directed their course, went about by land to meet Jesus at his coming ashore ; and many others also out of the neighbouring towns on that side the lake, having discovered where he was, came and met them.

27 And immediately the king sent an executioner, and commanded his head to be brought : and he went and beheaded him in the prison.

28 And brought his head in a charger, and gave it to the damsel : and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corps, and laid it in a tomb.

30 And the apostles gathered together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, come ye yourselves apart into a desert place, and rest a while : for there were many coming and going, and they had no leisure so much as to eat,

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran a-foot thither out of all cities, and outwent them, and came together unto him.

34 And

34 And Jesus, when he came out, saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd : and he began to teach them many things.

34. When therefore Jesus came out of the boat, he found a great multitude of people waiting for him ; and he pitied them, because they seemed willing to receive instruction, but wanted honest and sincere teachers ; and he taught them many things concerning the kingdom of God, and the nature of true religion.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed :

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread : for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat ?

38 He saith unto them, How many loaves have ye ? go and see. And when they knew, they say, Five, and two fishes.

35. Now when he had spent much time in instructing the people, and healing their sick, his disciples began to put him in mind, that the night drew on, and that the place where they were, was desert.

36. And they said, There is nothing here for the people to eat ; it is time to dismiss them before it be dark, that they may go into the neighbouring towns and provide for themselves.

37. Jesus said, Nay, but do you give them some refreshment here. The disciples answered, How can we make provision for such a vast number of people ? All the money we have, is not sufficient to buy bread enough, to give every one of them a little.

38. Jesus said, Go, see what you have here ready. They went, and brought him word, that they had only five loaves of bread, and two little fishes amongst them all.

39 And he commanded them to make all sit down by companies upon the green grass.

39. Then Jesus bade his disciples order the people to divide themselves into companies, and to sit down on the grassy places on the ground.

40. Accordingly they sat down upon the grafts in several * companies, by fifties and hundreds in a company.

41. And when they were ready, Jesus took the five loaves and the two fishes, and having given thanks, according to his constant custom, he brake the bread, and delivered it with the fishes to his disciples, to be distributed among the people.

42. And the disciples, according to his directions, distributed them among the people; and every one of the company had as much as he could eat, and to spare.

43. So that when they had all done, the disciples took up as many broken pieces of bread, and scraps of fish, as would fill twelve baskets.

44. Yet the number of people who had been thus fed, was not less than five thousand men, besides women and children.

45. ¶ Now as soon as this was done, Jesus bade his disciples take boat, and cross over the lake towards Bethsaida, leaving him behind alone, to dismiss the people.

46. And when he had dismissed the people, he retired by himself to the top of a hill, to pray secretly, according to his custom.

47. During which time his disciples were gotten into the midst of the lake, where night and contrary winds came upon them at once.

40 And they sat down in ranks by hundreds and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed to a mountain to pray.

47 And when even was come, the ship was in the mids of the sea, and he alone on the land.

48 And

* Συμπόσια & περιστατικά here; and κλισίαι, Luc. xi. 14.; do not signify ranks, but companies fitting round on the ground, as about tables.

48 And he saw them toiling in rowing (for the wind was contrary unto them); and about the fourth watch of the night he cometh unto them, walking upon the sea; and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

50 (For they all saw him, and were troubled.) And immediately he talked with them, and faith unto them, Be of good cheer, it is I, be not afraid.

51 And he went up unto them into the ship, and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not the *miracle* of the loaves, for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

48. Then Jesus coming down to the shore, saw them in great distress, tossed with the waves, and labouring to row against the wind. And having suffered them, for a trial of their faith and patience, to continue in that danger a great part of the night, he went to them towards morning, walking upon the water, and made as if he would have gone by them.

49. & 50. Now as soon as they espied him (for though there was not light enough to discern who he was, yet they all plainly saw one walking upon the water), they were frightened, thinking they had seen an apparition; and shrieked out. But he presently came up to them, and spake comfortably to them, telling them who he was, and bade them not be frightened; and when they knew his voice, they were satisfied.

51. And he went into the boat to them; and the storm immediately ceased. At which they were no less surprised with *wonder* and *admiration*, than they were before with *fear* at his appearing upon the water.

52. For though they had seen him work so many miracles already, and were even then but just come from feeding five thousand men fed with five loaves of bread, which was a more wonderful miracle than either walking upon the water or appeasing the storm; yet so dull and slow were they of understanding, that they had not yet framed any just apprehension of his divine power and goodness.

53. Now when they were come to the other side of the lake, they landed in the country of Gennesaret.

54. And as soon as they came out of the boat, the people of those parts presently discovered who Jesus was.

55. And they brought to him from all that side of the country, sick persons lying upon beds, carrying them after him whithersoever he went.

56. So that into whatever city, or village, or country-town he at any time entered, presently they laid sick people at his feet in the streets, beseeching him that he would but suffer them so much as to touch his clothes; and all that touched him were perfectly healed.

54 And when they were come out of the ship, straightway they knew him.

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him, were made whole.

C H A P. VII.

Jesus reproveth the Pharisees Hypocrisy, and explaineth at large the true Notion of Cleanliness and Uncleanliness, ver. 1. Casteth out an evil Spirit at the importunate Request of a Syrophenician Woman, ver. 24. Healeth a deaf and dumb Man, ver. 32.

1. WHILE Jesus continued in this country of Gennesaret, some of the Pharisees and other Jewish doctors, who had travelled thither from Jerusalem, came to Jesus, to observe his doctrine and actions, and to watch for matter of accusation against him.

1 THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And

2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

2. And it was not long before they found an opportunity of expressing their malice: For, observing Jesus's disciples to sit down to meat sometimes, without having washed their hands immediately before (for which omission the superstitious Pharisees accounted them polluted and unholy), they presently began to accuse them, as profane, irreligious, and ill-instructed persons.

3. (For the Pharisees, and other Jews also, held it strictly as a law delivered down to them by tradition from their predecessors or rabbies and heads of sects, that in many cases they ought not to eat, without washing their hands immediately before.

4. For instance, if they had been at any public assembly, where they conversed with mixed company, as at the market, or at any court of judicature; they would never eat without first washing their hands. And many other such things, not commanded in scripture, but delivered by tradition from their rabbies, they thought themselves obliged to observe, and superstitiously laid even the greatest stress upon them; such as vain and unnecessary washing of pots, and cups, and brazen vessels, and beds on which they sat at meat, &c.)

5. Upon this occasion, therefore, the Pharisees and Jewish teachers began to accuse Jesus and his disciples, of profaneness; saying to Jesus, Wherefore do you, who profess to be a teacher of righteousness, suffer your disciples to transgress the laws which our elders have established, sitting down

down to meat without first washing their hands?

6. Jesuſ answered: The character which Isaiaſ gave of your forefathers, is most exactly true of you (Isai. xxix. 13.); [This hypocritical people make great pretences and outward shows of piety and devotion, of purity and holiness; but they are utterly void of that sincerity and uprightness of heart, which is only acceptable to God.]

7. Vain, therefore, and unacceptable in the sight of God are all their pretences to religion; since in their practice they prefer the superstitious doctrines of men, before the eternal laws and express commandments of God; teaching others also, and imposing it upon them, to do the same.]

8. Most exactly, I say, does this character fit *you*. For thus ye, neglecting the great commands of God, justice, charity, and truth; lay the great stress of your religion, upon such vain traditions and impositions of men, as washing of hands, and of pots and cups, and the like.

9. Nay, and ye not only prefer these impositions of men before the commandments of God, to the great neglect and omission of your duty; but ye even directly transgresſ, and act plainly in contradiction to the commandments of God, when some tradition happens to be contrary thereto.

10. For instance: It is an express command of God by Moſes, that every man should honour his father and mother, Exod. xx. 12. And of such importance and necessity is

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moſes said, Honour thy father and thy mother: and, Whoſo curſeth father or mother, let him die the death.

11 But

11 But ye say, If a man shall say to his father or mother, *it is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me ; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother.

13 Making the word of God of none effect through your tradition, which ye have delivered : and many such like things do ye.

14 ¶ And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand.

15 There is nothing from without a man that entering into him can defile him ; but the things which come out of him, those are they that defile the man.

this duty, that whoever transgresses it, is positively condemned to die by the law of God, Exod. xxi. 17.

11. Yet ye, on the contrary, teach, That if a man gives that money to the treasury, to be employed in the service of the temple, with which he ought to have relieved the necessities of his parents ; and then he sins not, though he suffers his parents to want.

12. And thus ye hinder men from relieving the wants of their parents ; which yet is evidently a principal and especial part of that honour, which men are expressly required to pay unto them by the law of God.

13. By this invention, therefore, and many other such vain and unjust traditions, ye presumptuously disobey the express commandments of God, under specious and hypocritical pretences of religion.

14. Then Jesus, turning himself from the scribes and Pharisees, called to the common people to draw nigh and hear, saying, Hearken all of you, and learn to understand the true differences of things.

15. Cleanliness and uncleanness in the sight of God, are not outward accidents of the *body*, but inward dispositions of the *heart* and *mind*. Whatever, therefore, is without the man, or enters only into his body, without affecting his mind ; as the things which he touches, or eats or drinks ; cannot make him * unclean before God :

* That is, no *kind* of meat or drink makes a man a sinner, though the *quantity* may, through intemperance, which is a vice of the mind.

God : But the things which make a man impure in the judgment of God, are only those which proceed from within him, from the heart and mind : as evil thoughts, designs, and actions.

16. Whosoever is capable and desirous of instruction, let him observe what I say.

17. Then Jesus, leaving the multitude, retired into a house; and when he was alone, his disciples desired him to explain to them yet more fully the true notion of cleanliness and uncleanness.

18. Jesus wondering at their dulness in not presently apprehending so plain a matter : What, saith he ; Are you, who ought to teach others, so slow in understanding such an easyness yourselves ! Can any thing be more evident, than that what a man eats or drinks, cannot make him * unclean in

* See Note
on ver. 15. the sight of God ?

19. For whatever so enters into a man, goes only through his body ; without making his mind, which is the seat of virtue and vice, either the better or the worse.

20. But the things that come from within a man, the thoughts and designs of his heart and mind, these only are they, which can truly make a man impure and unclean.

21. & 22. For instance : all wicked contrivances, adultery, fornication, murder, theft, covetousness, fraud and oppression, cheating, lasciviousness, envy, detraction and calumny, pride, and

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also ? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him,

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats ?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

23 All

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 (The woman was a Greek, a Syrophenician by nation) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the childrens bread, and to cast it unto the dogs.

all * foolish and ungoverned passions.

23. These are the things, which, proceeding from wicked and corrupt minds, make men really unclean and hateful to God. But if your minds be pure and free from these vices, there is no uncleanness in neglecting the Pharisees superstitious washings.

24. ¶ After this, Jesus departing out of the country of Gennesaret, retired towards the borders of Tyre and Sidon, and went into a house there, desiring to conceal himself a while from the throngs and importunities of the multitude. But the fame of his doctrine and miracles had so spread itself even beyond the bounds of Judea, that it was not possible for him to keep himself unknown, no, not in that very extreme part of the country.

25. & 26. For no sooner was he arrived in those parts, but presently there met him a Syrophenician woman, one † by birth and education a ^{+ Yet pro-} stranger to the nation and religion of ^{bably now} the Jews; who having heard of his mi- ^{a profelyte,} ^{calling Je-} racles, followed him, begging and en- ^{calling Son} sus the Son treating him, with great importunity, of David, that he would vouchsafe to cast out ^{Matt. xv.} ^{22.} an unclean spirit that possessed her daughter.

27. But Jesus said; Nay: The Jews are the peculiar people of God: And as it is not fit for a man to take away his children's meat, and give it to the dogs; so I must first dispense God's mercies to the Jews, before it will

* So ἀφεούμενος seems here most properly to signify, in opposition to ἀκριβεούμενος.

will be meet to impart them to you, who are strangers and Gentiles.

28. The woman answered: It is true, Lord; and I acknowledge my own unworthiness: Yet as the dogs are always allowed to pick up the crumbs which fall from the children's table; so I hope you may grant this one small favour to me, who am a poor stranger, without diminishing your bounty to the Jews.

29. At this answer, Jefus, as it were, surprised with the woman's faith, and vanquished by her modest importunity, yielded to grant her request, saying, O woman, your extraordinary faith and patience shall not go unrewarded; your daughter's disease is removed.

30. Whereupon the woman, believing what was said, and joyful at her success, went home and found her daughter perfectly well.

31. ¶ Then Jefus returning from the coasts of Tyre and Sidon, came through the borders of Decapolis to the lake of Galilee.

32. And as he was in the way, the people brought to him a man that was both deaf, and had also a very great impediment in his speech: and they desired him to lay his hand upon him, as they had known him do upon several others, and cure him.

33. Jefus, though he could easily have cured him with only a word speaking, or laying his hand upon him, as he had often done to others; yet choosing sometimes to represent the invisible efficacy of his power by outward signs, he took the man a little aside out of the road, and put his fingers into his ears, and with a lit-

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the childrens crumbs.

29 And he said unto her For this saying, go thy way the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue.

34 And

34 And looking up to heaven, he sighed, and faith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it,

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

tle spittle upon his finger, touched his tongue.

34. Then looking up to heaven, to show the man from whence he ought to acknowledge that all benefits proceed, he groaned within himself, and said to the man: All the causes of your infirmity are removed; receive your hearing, and the power of speech.

35. Upon which words, the man's hearing immediately came to him, and the impediment in his speech totally ceased, and he spake from thenceforward plainly and distinctly.

36. Then Jesus commanded those that were present, not to report this thing publicly abroad: But they published it, notwithstanding his command to the contrary; and even so much the more, because they saw that he himself was not desirous to receive the glory of so great a miracle.

37. And they were astonished more than at all the things they had ever seen or heard before; and they praised Jesus greatly, saying, That he did all things for the good and benefit of mankind, healing their diseases, and relieving their infirmities.

C H A P. VIII.

Jesus feedeth four thousand with seven Loaves, ver. 1. Refuses to give the Pharisees a Sign from Heaven, ver. 11. Advises his Disciples to beware of the Hypocrisy of the Pharisees, and reproves them for not understanding an easy Figure of Speech, ver. 14. Restores to a blind Man his Sight, ver. 22. Asks his Disciples their own and other Mens Opinion concerning him, and foretels to them his Sufferings, ver. 27. Exhorts to Perseverance and Patience under Afflictions and Persecutions, ver. 34.

1. **A**BOUT this time, a very great multitude being gathered together after Jesus, intent upon hearing his doctrine, and desirous to have all their sick cured, so that they continued long with him in a place where they could have nothing to eat ; Jesus called to him his disciples, and said :

2. I pity these poor people, who have followed me now these three days together in the deserts, where there is no manner of sustenance or provision for them.

3. And if I should dismiss them, without giving them any refreshment to support them by the way ; many of them, who are come from a great distance, would certainly faint before they could get home.

4. The disciples, not considering Jesus's former miracles, said ; How is it possible for us to provide viands in a desert place for such a vast number of people as this ?

5. However, Jesus bade them go see how much bread they had with them ; and they brought him word

1 **I**N those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and faith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat.

3 And if I send them away fasting to their own houses, they will faint by the way : for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness ?

5 And he asked them, How many loaves have ye ? And they said, Seven.

6 And

6 And he commanded the people to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them : and they did set them before the people.

7 And they had a few small fishes : and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled : and they took up of the broken meat that was left, seven baskets.

9 And they that had eaten were about four thousand ; and he sent them away.

10 ¶ And straightway, he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking from him a sign from heaven, tempting him.

that they had only seven loaves, which they thought could do nothing towards satisfying such a multitude.

6. But Jesus wondering that they should yet be so dull and slow of belief, bade them order the people to sit down upon the ground. Then taking the bread in his hands, he gave thanks, and brake it, and delivered it to his disciples, and bade them distribute it to all the people.

7. They had also a few small fishes, which Jesus took in like manner, and having given thanks, he bade his disciples divide *them also*, and give every one of the company a piece.

8. And thus all the people did eat, and had not only enough to satisfy them, but, when they had done, the disciples gathered up moreover seven baskets full of scraps.

9. Yet the number of those who were thus fed, was not less than four thousand men. Then Jesus dismissed them and sent them home.

10. ¶ And when the multitude was gone, Jesus went by a boat with his disciples over the lake, and landed on the coast of Dalmanutha, or Magdala.

11. Where presently some of the Pharisees came about him, and began to dispute with him about his miracles ; contending, since they could not deny the matter of fact, that his miracles, being all worked upon *things here below*, were not sufficient evidence of a *divine and heavenly power* : Wherefore, if he would convince *them*, and not be thought to impose upon the credulity of the *meaner sort of people*, they desired he would call for some visible and undeniable sign

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immediately from heaven. And this they did, not that they desired to be informed in the truth, and convinced of his divine power ; but only in hopes to find some occasion of accusing and reviling him.

12. Jesus therefore knowing their incurable hypocrisy and malice, sighed and said, What a perverse generation of men is this, that after so many miracles as I have worked among them, they will yet believe nothing unless they may see a sign from heaven of their own choosing ! No, there shall no sign be granted them, to satisfy their unreasonable and perverse curiosity.

13. And with this answer turning away from the Pharisees, he went back to the boat, and returned over the lake again.

14. Now as they were going, the disciples found that they had forgotten to furnish themselves with bread ; having no more than one loaf with them in the boat.

15. About which, while they were solicitous ; Jesus began to admonish them to beware of the *leaven* of the Pharisees and of Herod, meaning their false and wicked doctrine, which was apt to corrupt mens minds and manners, as leaven to make bread sour.

16. But the disciples, whose minds were taken up about their want of bread, hearing him mention *leaven*, fancied presently that he said this to reprove their negligence in forgetting to bring bread,

12 And he sighed deeply in his spirit, and faith, Why doth this generation seek after a sign ? Verily I say unto you, There shall no sign be given to this generation.

13 And he left them and entering into the ship again, departed to the other side.

14 ¶ Now the *disciples* had forgotten to take bread, neither had they in the ship with them more then one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, It is because we have no bread.

17 And

17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the

17. & 18. Which, when Jesus perceived, wondering that they should so grossly misunderstand his words, he expostulated with them, saying, Why are your minds so full of solicitous thoughts upon your having forgotten to bring bread with you? Will you never be taught by the great and repeated miracles which I have worked before your eyes, to understand my power, and to rely upon me? or, do you never regard or remember what you see?

19. Did I not lately with only five loaves feed five thousand men? and they had enough and to spare, so that when they had all done, ye took up twelve baskets full of fragments? They said, Yes.

20. Again, did I not at another time with only seven loaves feed four thousand men, and ye took up moreover seven baskets full of fragments? They said, We remember it well.

21. Why then, said Jesus, are ye so dull and inconsiderate, to be still disturbed, at the want of a little bread, as if I were not able to supply you upon a necessity? and why do you fancy, that I speak about bread, when I warned you against the leaven of the Pharisees evil doctrine?

22. ¶ When Jesus had said this, they came ashore at Bethsaida; and the people brought to him a blind man, desiring that he would lay his hands upon him, and restore him his sight.

23. Jesus, always ready to work any beneficial miracle, took the blind man,

man, and led him to a private place out of the town; where, laying his hands upon him, and having touched his eyes with a little spittle upon his finger, he asked him whether he yet saw any thing.

24. The blind man looking up, and beginning to recover his sight in some measure, said, I discern men, but very imperfectly, so that I can hardly distinguish them from trees.

25. Then Jesus, putting his hands again upon his eyes, bade him look up the second time; and then he found his sight perfectly restored, so that he could see every thing plainly and distinctly.

26. Which being done, Jesus, knowing the * impenitence and unworthiness of the people of Bethsaida, bade the man go home privately to his own house, and not to return to Bethsaida, nor tell any that belonged to that town, what God had done for him.

27. ¶ After this, Jesus travelled with his disciples through the towns of Cesarea Philippi. And as they were upon the road, Jesus asked his disciples, what opinion people had of him, and whom men thought him to be.

28. The disciples said, Some think you to be John the Baptist risen from the dead; others think you to be Elias, the forerunner of the Messiah; and others, that you are one of the old prophets appearing again, or one like to them in dignity and power.

29. Jesus said: Well, and what do *you yourselves* think, who have all along been with me, and heard

town: and when he had spit on his eyes and put his hand upon him, he asked him if he saw ought.

24 And he looked up, and said I see men as trees walking.

25 After that, he put his hands again up on his eyes, and made him look up: and he was restored, and saw every man clearly.

26 and he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 ¶ And Jesus went out, and his disciples into the towns of Cesarea Philippi: and in the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Pe-

* Matt. xi.
21.

ter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of Man must suffer many things, and be rejected of the elders, and the chief priests and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan : for thou favour-

my doctrine, and seen all my works? Who do you think me to be? Peter answered, We believe you to be the Christ, the long expected Messiah.

30. Then Jesus commanded them * not to publish it abroad yet, in plain and express terms, that he was indeed the Messiah ; but to keep this secret to themselves till after his *resurrection*.

31. For, *said he*, though I am, as you say truly, the Messiah ; yet before I shall gloriously manifest myself to be so, I must suffer many things from my enemies, and must die by the hands of unjust and cruel men, and *rise again the third day from the dead*.

32. And this thing Jesus told them † now plainly and expressly ; judging it a fit occasion to acquaint them with his approaching humiliation and sufferings, when they had just declared their belief of his greatness and power, and were full of too great expectations that he would suddenly make some glorious manifestation of it. When, therefore, Peter heard him talk of *suffering and dying*, he was much surprised, and began to say, far be it from thee.

33. But Jesus turning himself about with an angry countenance, in the presence of his disciples, said to Peter, Nay, now you are become my enemy, talking like a weak man that

* The probable reasons of this charge, see at large in my paraphrase on Matt. xvi. 20.

† Not, *in the hearing of the people*, as Dr. Hammond, by a strange mistake, interprets it, contrary to the express words of the Evangelists ; but *magnoī* plainly and without riddle, to the *disciples*.

looks only at worldly prosperity, and not knowing the wife designs and methods of God.

34. ¶ Then calling to him the people, that *they* might hear also as well as *the disciples*, he said to them *all*: Whosoever will undertake to be my disciple, must be willing to part with all the pleasures of prosperity, and to follow me in a poor and afflicted state; and must resolve to suffer all things, even death itself, for the sake of true religion and virtue.

35. For if any man, in hopes to *save his life*, in this present time, forsakes his religion or his virtue, he shall most truly *lose it*, by incurring eternal death; but he that *loses his life* in the present time, for the sake of virtue and true religion, shall most properly *save it*, by attaining eternal happiness.

36. & 37. Let no man, therefore, think it an intolerable or a hard condition, if he be forced to part with all his worldly enjoyments, and even life itself for my sake. For what comparison is there, between all the unsatisfactory and short enjoyments that this present world can afford, and the saving or losing a man's own soul eternally?

38. Wherefore, whoever through the fear of shame and reproach, or upon any other temporal motive whatsoever, shall forsake the profession of my true religion, or fall away from the practice of its precepts; such a one will I be ashamed to own for my disciple when I shall appear in the glory of God, attended with an innumerable company of angels, to judge the world, and render to every man according to his works.

est not the things that be of God, but the things that be of men.

34. ¶ And when he had called the people unto him, with his disciples also, he faith unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35. For whosoever will *lose his life*, shall *lose it*; but whosoever shall *lose his life* for my sake and the gospels, the same shall *save it*.

36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37. Or, what shall a man give in exchange for his soul?

38. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels.

C H A P. IX.

Jesus's Transfiguration, ver. 1. He shows that John the Baptist was the Elias prophesied of by Malachi, ver. 12. Casts out a Devil, and reprobates his Disciples for not being able to do it for want of Faith, ver. 14. He acquaints his Disciples with his approaching Sufferings, ver. 30. And, upon Occasion of their disputing about Pre-eminence, exhorts them to Humility and Charity, ver. 33. He forbids them to hinder those that in any Manner promoted the Gospel, ver. 38. And teaches, that nothing must come in Competition with Religion, ver. 43. The Punishment of evil Ministers, ver. 49.

AND he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

¶ 2 ¶ And after six days, Jesus taketh with him, Peter, and James, and John, and leadeth them up into an high mountain, apart by themselves: and he was transfigured before them.

I. JESUS said, moreover; * be not surprised that I speak of appearing hereafter in glory: For assuredly I tell you, there are some even now here present, who shall live to see the kingdom of the Messiah begin to be gloriously established by the terrible destruction of his enemies, and by the wonderful success and propagation of the gospel, with great and glorious manifestations of the divine power.

2. ¶ About † six days after this; Jesus, to give his disciples some faint representation of his future glorification and majesty which he had mentioned to them, went up with Peter, James, and John, upon a high hill; and the form of his person was changed in their sight.

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3. For

* This verse plainly belongs to the foregoing discourse, and ought therefore to have been added to the end of the former chapter.

† Exclusively, which St. Luke inclusively calls eight days. Luke ix. 28.

3. For his face looked bright as the sun, and his clothes appeared whiter than snow, so as no art of man could make any thing like them.

4. And there appeared at the same time Moses and Elias, in shining apparel likewise, talking with Jesus.

5. Then Peter, astonished with the glory and beauty of the vision, said to Jesus, Lord, what a glorious place is this! Let us abide here always; and we will make apartments, for thee, and for Moses, and for Elias.

6. Thus weakly did the good man talk, being wholly swallowed up with the mixed passions of admiration, fear, and joy; so that he scarce knew what he said.

7. But while he was yet speaking, suddenly there came a cloud, intercepting Jesus and the two prophets from the apostles sight; and out of the cloud came a voice, saying, This is my beloved Son, whom I have sent to reveal to you my whole will, him hear ye attentively, and obey sincerely and universally.

8. And immediately, when the cloud was passed over, the three apostles, awaking, as it were, out of a dream, and looking about them, saw Jesus alone left with them, in his usual form and garb.

9. Then they came down from the hill. And as they were going, Jesus, knowing that this history of his transfiguration would appear very incredible to those who saw only his humiliation and sufferings, commanded the three disciples not to say any thing of what they had seen, till after his resurrection.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say, for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead.

10 And

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

10. Accordingly they kept the thing secret for the present: only having their minds still filled with the thoughts of present worldly glory, they debated privately among themselves, what it was that Jesus meant by his resurrection from the dead.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

11. That he spake of some remarkable manifestation of himself, as the Messiah, they could not doubt: But one great difficulty raised itself in their minds, which was, that the Jewish doctors had constantly taught that Elias must first appear, before the manifestation of the Messiah. This scruple they could not get over, and therefore they asked Jesus about it.

12 And he answered and told them, Elias verily cometh first, and restoreth all things, and how is it written of the Son of Man, that he must suffer many things, and be set at nought.

12. Jesus told them, it was true indeed, as the scribes had taught, that Elias ought first to appear, to preach repentance, and prepare mens hearts for the reception of the gospel, before the Messiah manifested himself. *He showed them also**, how the scriptures had expressly foretold, that the Messiah must be rejected, and suffer by the hands of cruel and wicked men, before his appearing with power and glory.

13. But

* The construction of these words looks as if they were transposed from verse 10. which then would run thus: τι εἰς τὸ εὐαγγέλιον ανατίθεται πάσι, &c. But this conjecture not being confirmed by any various reading, nor by the opinion of any commentator that I have seen, I have not ventured to take any notice of it in the paraphrase.

13. But, saith he, this prophecy of Elias's appearing first, needs not raise in your minds any scruple about the things which I have told you will shortly be accomplished in me. For Elias is indeed come *already**[†], according as the prophet foretold he should: For John the Baptist was the person of whom Malachi prophesied: But the Jews not knowing that it was he who was to come in the power and spirit of Elias, despised him, and suffered him to be slain.

14. ¶ By this time, Jesus and the three apostles that had been with him upon the hill, were come to the place where the rest of the disciples had been left below. And when they drew near, Jesus found a great multitude gathered together about his disciples, and the Jewish doctors disputing with them, in hopes to get some advantage of them in their master's absence.

15. Now when the people saw Jesus again, they were surprised with very great joy. For they knew not to what place Jesus had retired, nor for how long time he had designed to absent himself. Seeing him, therefore, return

[†] St. Luke again † so quickly, they were surprised, says it was and ran to him with great joy, and saluted him. ter, Luc. ix. 37.

16. Then Jesus asked the scribes what it was that they disputed about with his disciples.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the scribes, What question ye with them?

17 And

* Καθὼς γέγενται ἐπ' αὐτῷ, plainly refers to Ἐλίανθε. And the verse ought to be translated thus: Elias is indeed come, as it is written of him: and they have done to him what they listed; Or, but they have done to him, &c.

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit:

18 And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 He answered him, and said, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came un-

17. One of the people answered, Sir, it is about a son of mine, who is afflicted by an evil spirit with a sore disease, which deprives him of the use both of his speech and hearing.

18. And his case is so bad, that when the fit takes him, it throws him upon the ground, and he foams at the mouth, and gnasheth with his teeth, and the perpetual vexation of it makes his whole body waste away. Now I brought him hither in hopes to have him cured by you; and when I found you not here, I desired your disciples to cast out the evil spirit, but they could not.

19. Then Jesus turning himself to his disciples, rebuked them, for their want of faith in his power, which was the cause why they could not cast out the evil spirit; and he said, What an unreasonable flowness of belief is this, that after all the demonstrations I have given you of my power, and all the miracles that I have worked in your sight, you should yet, for want of faith, be unable to perform this cure! Must I always continue with you? And will you never be able to do anything unless I be present? Bring the young man hither to me.

20. Then they brought him to Jesus, and as soon as he came into his presence, the spirit convulsed him, and put him into a violent fit, and threw him down upon the ground; and there he laid wallowing and foaming at the mouth.

21. Hereupon Jesus, to show the people the greatness and dangerousness of his condition, asked the young man's father, how long his son had been

been tormented at this rate, and when he began first to be subject to this calamity. The man answered, it has been thus with him, even from a child.

22. Nay, and not only thus, but he has frequently been thrown into the fire, and into the water, so as to be in great danger of his life. Wherefore, *faith be to Jesus*, if ever any calamity moved your compassion, take pity now on us, and if you have any power relieve us.

23. Jesus said, if you have but true faith, there is nothing so difficult which God is not able and willing to do for those who sincerely and heartily believe on him.

24. Upon this the man broke out into tears, and with great earnestness said, Lord, I sincerely believe the sufficiency of your power, and I beseech you, let the abundance of *your goodness and pity supply the imperfection of my faith.*

25. All this time the people continued running together, and flocking about Jesus and the man as they were talking. Which when Jesus observed, he turned himself toward the *afflicted person*, and with a voice of authority * commanded the evil spirit to depart from him, and never afflict him with that disease any more.

26. Whereupon the evil spirit causing him to roar, and convulsing him terribly, came out. And the young man

to him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him;

* Εγώ ταύτας. The word *εγώ* is here very emphatical. You before obeyed not my disciples; Now I myself command you.

him ; and he was as one dead, insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out ?

29 And he said unto them, this kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee ; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of Man is delivered unto the hands of men, and

lay without motion and senseless, so that many of the standers-by thought he was dead.

27. But Jesus taking him by the hand, raised him up ; and he recovered perfectly.

28. The disciples all this while held their peace, being afraid to give Jesus occasion of rebuking them again in the presence of the multitude, for their want of faith. But when they were retired alone with him into a house, then they asked him privately, what the reason was, that they were not able to work this miracle, as they had done many others.

29. Jesus said, It was for want of sufficient faith, accompanied with fasting and earnest prayer to God. For there are some sort of miracles, *faith be*, such as this of casting out devils, which ye cannot attain a power of effecting, but by an extraordinary degree of faith, with fervent and affectionate prayer, put up by a pure mind, and with a devotion raised and exalted by fasting.

30. ¶ After this, Jesus resolving to go into Judea, went with his disciples by private ways through Galilee ; desiring to conceal himself in his journey, that he might not be detained from arriving at Jerusalem by his appointed time ; and also that he might have opportunity to give his disciples some private instruction.

31. For, *faith be to his disciples*, it is positively determined by the will of God, that I must be delivered into my enemies power ; and they shall abuse me, and condemn me, and at

last kill me ; but on the third day I will rise again. Fortify yourselves, therefore, and be prepared against the day of trial.'

32. But the disciples, though this thing has already been so often repeated and inculcated upon them, yet, having their minds still intent on worldly prosperity, they understood not what he meant by dying and rising again ; and they were ashamed to ask him any more about it.

33. Only in general they thought, that after a little longer continuing in a state of obscurity and humiliation, Jesus should manifest himself to be the Messiah (according to the prejudices they had entertained concerning him), with great temporal power and glory. And upon this occasion they* fell into a contention among themselves on the road, debating which of them should have the pre-eminence and be esteemed greater than the rest, when their master came to manifest himself in that glorious kingdom. Which weak and vain contention of theirs, Jesus took no notice of in the way ; but when he was come to his own house at Capernaum, he called them to him, and asked them what they had been disputing about upon the road.

they shall kill him, and after that he is killed, he shall rise the third day.

32. But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum, and being in the house, he asked them, What was it that ye disputed among yourselves by the way ?

* Erasmus's conjecture is here not improbable, that this contention might arise between those three disciples on the one hand, to whom Jesus seemed now to give some pre-eminence, by admitting them to a more private intimacy with him than the rest, ver. 2. and ch. v. ver. 37. : And those on the other hand, who were their superiors in age, or nearer of kin to Jesus.

34 But they held their peace : for by the way they had disputed among themselves who /should be the greatest.

35 And he sat down and called the twelve, and faith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them : and when he had taken him in his arms, he said him to them,

37 Whosoever shall receive one of such children in my name, receiveth me : and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not

34. The disciples, ashamed to own that they had disputed about precedence, held their peace.

35. Then Jesus, sitting down and bidding them all stand about him and attend, said, Ye are greatly mistaken, if ye think the kingdom of the Messiah will be like the kingdoms of this present world, here every man strives for honour and precedence. No, in *my kingdom*, they only, who are most humble and modest, shall be accounted the greatest : And *dignity* shall not be measured by temporal honours and advantages, but by mens humility and diligence in labouring to serve and to do good to all.

36. And that this doctrine might make the stronger impression upon them, he gave them a sensible emblem or representation of it, calling to him a little child, which he took up in his arms and embraced, and setting it down before them, he said,

37. They who desire to be greatest in the kingdom of God, must be, like this little child, free from pride, contentiousness, and all ambition. Such persons as these only, are true and sincere teachers of the gospel ; and whoever receives *them* and *their doctrine*, shall be esteemed to have entertained *me*, which is the same thing as receiving and obeying the commandments of *God himself*.

38. ¶ Upon occasion of this discourse, John told Jesus, saying, Master, we saw a man some time since, casting out devils in your name, who was neither one of the twelve, nor
of

of the seventy whom you sent out to preach, neither had he ever followed you in our company. Being jealous, therefore, of your honour, we forbade him to make use of your name any more, because he belonged not to us. Did we well in forbidding him, or no?

39. Jesus said, No, ye ought not to discourage any one whom ye find promoting the doctrine of the gospel. For though perhaps he has not the *same knowledge* of me, that you have; yet, to be sure, he has * *some respect and honour* for me: For it can hardly be, that one who casts out devils in my name, will speak evil of that name by which he works his miracles.

40. And if he has any manner of respect for me; though it be not so much as to make him join with you in following me; nay, though it were no more than such only as prevented him from exposing and hindering you, he ought to be encouraged, and to be looked upon as of our side.

41. For there is nothing so small, which any man does for the service of God and promoting his truth, but shall certainly have a proportionable recompence. God not only rewards the great and eminent performances of his best and most faithful servants, but even every the least service that is done to religion, and every the least expression of kindness that is made to those who labour in that work, shall most certainly be rewarded.

us, and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us, is on our part.

41 For whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And

* Probably it was one of John Baptist's disciples, and who had *some* knowledge of Christ.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched.

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

42. And on the contrary, whosoever by any means hinders or discourages any the meanest of God's servants, either from performing their own duty, or from propagating the truth among others; God will so severely punish him, that it had been better for him not to have been born at all, or to have perished early by some untimely death.

43, 44, 45, 46, 47, & 48. It may perhaps seem very hard for a man to avoid all the ways of falling under this guilt, and becoming liable to this punishment. It is possible it may so happen, that he can by no means do it without incurring some great difficulties, or denying himself some of the greatest satisfactions of life. But if the case be so, he had better choose to forsake any pleasure, or suffer any temporal inconvenience whatsoever, than fall under the utmost displeasure of God. It is possible also that you may be tempted not only to discourage others, but even to apostatize from the truth *yourself*, by some person or thing that is very dear to you; so that perhaps you cannot persevere in the profession and practice of your religion, without forsaking some friend, or parting with something as dear to you as any member of your own body. But when the case is thus; as men choose to lose a hand, or a foot, or an eye, if there be no other way of preserving their life; so ought ye readily to forsake any friend, and part with anything, though never so dear to you, rather than fall under the last severity of the divine vengeance, and be cast into that place of torment, where there will be nothing but fruitless remorse and endless punishment.

49. For as every burnt-offering under the law was first salted with salt, and then consumed by fire : So every one, who has been instructed in the doctrine of the gospel, if, when he is tried, he be found not sincere, shall be destroyed * by the eternal fire of the divine wrath.

50. The doctrine indeed, where-with I have instructed you, is sufficient to make you truly wise and good, and to preserve you from all the corruptions of this present world, and to enable you to teach others to preserve themselves likewise, unto eternal life. But now if you, whom I have thus instructed, shall, instead of teaching others, fall away yourselves from the profession or practice of the truth, either through hope or fear of any earthly thing ; ye will become the most unprofitable and inexcusable of men. Take heed, therefore, that ye continue steadfast yourselves in the religion I have taught you ; and let no ambitious designs, and foolish contentions among yourselves, or fear of outward sufferings and persecutions, hinder the propagation of the truth among others.

49 For every one shall be salted with fire, and and every sacrifice shall be salted with salt.

50 Salt is good : but if the salt have lost his salt-ness, wherewith will you season it ? Have salt in yourselves, and have peace one with another.

C H A P.

* The emphasis of this comparison, as Mr. le Clerc well observes, lies in the ambiguity of the word פְלִינָה, which signifies both *shall be salted*, and *shall be destroyed*. As every sacrifice is salted (פְלִינָה) with salt ; so every apostate shall be destroyed (פְלִינָה, in the other signification of the same word) with fire.

C H A P. X.

Of Divorce, ver. 2. Jesus blesseth young Children, and rebukes his Disciples that would have hindered them from being brought, ver. 13. Tells a rich young Man the Conditions of Eternal Life under the Gospel, ver. 17. Shows his Disciples the great Danger and Temptations of Riches, ver. 23. And the Happiness of Suffering for Religion, ver. 28. Foretels his own Death, ver. 32. Reproves his Disciples ambitious and worldly Thoughts, ver. 35. Cures a blind Man, ver. 46.

1 **A**ND he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan : and the people resort unto him again ; and as he was wont, he taught them again.

2 ¶ **A**nd the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife ? tempting him.

1. **J**ESUS, having thus fortified the minds of his disciples against the storm that was coming upon them, and prepared them for the great trial which they were to undergo, in seeing him suffer, departed from Galilee, and went into Judea, through that part of the country which was called *The country beyond Jordan*. Where the people gathered together again about him ; and he, as usual, both healed the diseases of their bodies, and instructed their minds with wise doctrine.

2. And here the Pharisees also, according to their custom, came about him to try to ensnare him with captious questions, hoping to provoke him to say something that might afford matter of accusation against him. They asked him, therefore ; *Is it lawful for a man to put away his wife ?* Thinking within themselves, that if he should say absolutely it was not lawful, they might then accuse him of opposing Moses ; and if he should say absolutely it was lawful, he might then seem to contradict * his own doctrine.

Matt. v.

U 2

3. But 3².

3. But Jesus, knowing their malicious design, asked them what Moses had determined concerning this question?

4. The Pharisees answered; Moses gave a man liberty, in some cases, to put away his wife, by giving her a bill of divorce, and to marry another.

5. Jesus said: It is true; Moses did indeed grant you this permission; but it was merely in condescension to your stubborn and untractable temper: not that the thing was fit in itself; but only to prevent greater evils.

6. For the original design of God, before mankind fell into a degenerate and corrupt state, was quite otherwise: In the beginning, *He created them male and female* [Gen. i. 27], and joined them together, one man with one woman, by an inseparable tie of nature and love.

7. & 8. So that the Scripture saith [Gen. ii. 24.], *A man shall leave all other the tenderest obligations of natural affection, forsaking his nearest and most dear relations, even his own father and mother, and shall cleave unto his wife, and they two shall be one flesh.* Wherefore, since God has declared them to be but one body, they ought to be always looked upon as such; and ought no more to be separated, than the parts of one and the same body.

9. And though Moses, because of the hardness of your hearts, did indeed for a time allow divorces; yet this forced permission ought not to continue always; it being very unfit for man to put those asunder, whom God origi-

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorce, and to put her away.

5 And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let no man put asunder.

10 And

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever shall put away his wife, and marry other, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.

14 And when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

nally designed to unite together by so strict and indissoluble a tie.

10. With this answer the Pharisees went away silenced; Jesus having so tempered his reply, as to maintain the excellency of God's original institution, without condemning the law of Moses. But when the disciples were alone with Jesus in the house, they asked him again concerning this matter.

11. Jesus said, It is certainly true, as ye have heard me tell the Pharisees: Whosoever shall put away his wife (* excepting only if it be for the crime of adultery), and marry another, shall be accounted an adulterer ^{* Matt. v. 32. & xix.} in the sight of God.

12. And if a woman forsakes her husband, and marries herself to another man, she shall be accounted guilty of adultery.

13. ¶ About this time certain persons brought young children to Jesus, desiring him to lay his hands upon them, and blefs them. Which when the disciples observed, they were displeased, thinking that this was too small a matter to trouble Jesus with; and they chid those who brought the children.

14. But Jesus, on the contrary, encouraged them, and rebuked his disciples for endeavouring to hinder them: And he said, Let the children by all means be brought to me, and forbid them not: For these, and men of like temper with these, innocent, harmless, and without malice, are the only fit persons to become members of the church of God on earth, and

partakers of his eternal happiness in heaven.

15. Assuredly I tell you, whosoever shall pretend to embrace the gospel, without being regenerate and born again; forsaking all ambition, craft, and malice; and becoming in his temper like one of these little children, shall never be owned of God as a true and sincere Christian, either here or hereafter.

16. Then taking the little children up in his arms, he embraced them, and laid his hand upon them, and gave them his blessing.

17. ¶ After this, Jesus departed, continuing his journey towards Jerusalem. And as he was in the way, there met him a young man of quality, who kneeling down before him, said: *Good Master*, I am convinced by what I have heard of your works and doctrine, that you are an extraordinary teacher sent from God; tell me what I must do, that I may be qualified to be made partaker of eternal life.

18. Jesus said to him, Why do you call me *good*, whom you do not know to be any other than a mere man? There is none perfectly and essentially good but God only, who is the sole Author of all goodness and happiness.

19. However, as to your question; you know the commandments, the performance of which, God has declared to be the conditions of life and happiness; viz. not to commit adultery, nor any uncleanness; not to murder, nor hurt any man; not to steal, deceive, or cheat; not to per-

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me *good*? there is none good, but one, that is God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And

vert justice, nor accuse any one falsely ; not to be so covetous or desirous of what belongs to another, as to be prevailed upon by that temptation, to use any indirect means to over-reach him, or hinder him of his due ; To honour and reverence your parents and all other superiors ; and the like.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest : go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved : for he had great possessions.

23 ¶ And Jesus looked round about, and

20. The young man, pleased with this answer, and hoping to be highly commended by Jesus for his virtue, said, Master, I have all my lifetime carefully and sincerely obeyed all these commandments ; Is there any thing further, that you think necessary to advise me ?

21. Then Jesus, looking intently upon the young man, and seeming to be pleased with his hopeful dispositions, yet designing at the same time to discover the infirmity of human confidence, said to him : If you desire to attain the * *highest degree of perfection*, * See Note on Matt. xix. 21.
then there is one thing more for you to do ; you must sell all your estate, and give it to the poor, and for the future contemn all worldly possessions, and come and follow me, preaching the gospel, and resolving to bear all afflictions and persecutions that this state of life will expose you to ; and you shall have a great and extraordinary reward in heaven.

22. But the young man was greatly disappointed and troubled at this answer, and went away very sorrowful ; for he had a great estate, and could not bear to think of parting with it all at once.

23. Whereupon Jesus took occasion to represent to his disciples the

great danger and temptation of riches ; and he said, How exceeding difficult a thing is it, for those who have great riches, to become sincere Christians, and to attain that resigned disposition of mind, which is necessary to fit men for the service of God on earth, and for the enjoyment of his happiness in heaven !

24. At which saying, the disciples were greatly surprised and startled ; as if Jesus had said, It was impossible for any rich man to be saved. But Jesus corrected their mistake, saying ; The difficulty of rich mens being saved, does not arise from their bare possession of wealth, but from their placing their confidence in it, from their setting their hearts and affections upon it, so as thereby to be hindered from the performance of their duty.

25. And this confidence rich men are so very apt to place in their riches, that nothing can well be imagined more difficult, than for a man that has very great possessions, to wean his affections so much from them, as to be willing to part with them for the sake of religion, when he cannot otherwise be a worthy and persevering Christian.

26. At this the disciples seemed again exceedingly amazed, saying one to another, How then can any rich man ever be saved ?

27. But Jesus, looking upon them with pity and concern for their infirmity and solicitude of mind, replied, This indeed may seem an impossible thing; to the common judgment and vulgar affections of men ; but to the grace of God, nothing is

faith unto his disciples, How hardly shall they that have riches enter into the kingdom of God !

24 And his disciples were astonished at his words. But Jesus answereth again, and faith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God !

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved ?

27 And Jesus looking upon them, faith, With men it is impossible, but not with God : for with God all things are possible.

28 ¶ Then

impossible or difficult. God can and will afford his sincere servants such assistance as shall enable them not only to use riches well, but also to part with them readily ; and if any thing else be yet more dear to them, to relinquish even that also with all cheerfulness, when God shall require it, for the sake of religion.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

28. Then said Peter to Jesus, Well, we have actually done all this ; and though our possessions were not great, yet, whatever they were, we have forsaken them all for your sake and the gospel's ; What reward then shall we have ?

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospels,

30 But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come eternal life.

31 But many that are first, shall be last : and the last, first.

29. & 30. Jesus said, There is no one who has forsaken any earthly possessions or friends, for my sake and the profession of true religion ; who shall not, even in the midst of the greatest persecutions, have such comfort and satisfaction in his own mind, such love and assistance from all good men, and such peace and joy by the continual influence of the spirit of God, as will even in this present life be a hundred times better to him, than all the things that he is forced to part with ; and moreover, in the world to come, he shall inherit eternal life.

31. Only many of those, who are here first in time, and seem now to have the preference in many respects, (as the Jews, that are first called ; and others who come earliest to the knowledge of the truth) ; shall then be ranked in a lower degree. And on the contrary, many of those who are here later in time, and seem now to be inferior in many respects, (as

the

the Gentiles, and such as come latest to the knowledge of the truth); shall then, if they have been sincere and more diligent in their time, equal or exceed the former in dignity and glory.

32. ¶ Thus Jesus instructed his disciples by the way, as they were going towards Jerusalem. But the disciples, seeing Jesus, positively resolved to go thither, began to be exceeding apprehensive of the danger to which they were likely to be exposed; and they followed Jesus with heavy hearts, in great fear and amazement. Then Jesus calling the twelve apostles to him again, repeated to them, what he had often told them before, that he must of *necessity* suffer such and such things.

33. And he said, This is the time, of which I have already frequently warned you. We are now going up to Jerusalem, and there I must be delivered into the hands of the chief priests and elders that seek my life, and they will condemn me as a malefactor, and deliver me over to the Roman soldiers to be executed.

34. And the soldiers will abuse me with all manner of ignominy; insulting, beating, and spitting upon me; and at last they will put me to death; but on the third day I will *rise again*.

35. ¶ What Jesus meant by this account of the sufferings that he was to undergo, the apostles, after so many repeated admonitions, still understood not. But upon his mentioning his *rising again*, they conceived some obscure hopes, that after all

32 ¶ And they were in the way going up to Jerusalem: and Jesus went before them; and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto them,

33 Saying, Behold, we go up to Jernusalem, and the Son of Man shall be delivered unto the chief priests, and unto the scribes: and they shall condemn him to death, and shall deliver him to the Gentiles;

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ And James and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And

this, he would yet manifest himself ere long in great power and glory, and establish (as they still fondly imagined) a temporal kingdom. And hereupon two of them, viz. James and John, came with their mother to Jesus to intercede with them, that he would grant them one petition they had to ask.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized?

40 But to sit on my right hand, and on my left hand, is not mine to give, but it shall be given to them for whom it is prepared.

36. & 37. Which when Jesus demanded what it was, they said, We desire that when thou appearest in thy kingdom, thou wouldest grant us the first place of honour and dignity, and that we may be next to thine own person.

38. But Jesus replied, Ye are in a great mistake, and have a very wrong notion of the nature of my kingdom. Ye aim at temporal greatness and pre-eminence, and know not upon what conditions glory and happiness will be bestowed in the kingdom of God. Are ye able to suffer with me? And can ye follow my example in bearing patiently all manner of injuries, and even death itself, for the sake of the truth?

39. They said unto him, we are able to do this. Then Jesus replied, Ye shall indeed follow me in persecutions and sufferings, and may thereby, in proportion to your patience and constancy, obtain a share of glory and happiness with me in the kingdom of God.

40. But as to the chief place of dignity and preference above others, this is not mine to dispose of by any absolute favour; but it must be given to such persons, and upon such conditions and qualifications, as God in

in his infinite wisdom has determined and appointed.

41. Thus Jesus with great meekness reproved the ambition and weakness of these two brothers. But when the other ten apostles knew what it was that these two had asked, they began to be very angry at them for their ambitious desires; not without having something of the same ambition and envy *themselves*, for fear the two brothers should have been preferred before them.

42. Then Jesus calling them all to him, said: Ye have *all of you* still very wrong apprehensions of the nature of my kingdom. Among the Gentiles indeed, and in the kingdoms of *this present world*, men strive ambitiously to get the dominion one over another; and they who can furthest extend their power, and rule with the largest and most absolute authority, are counted the greatest men, and have the most honour and respect paid them.

43. But in *the kingdom of God*, things shall be ordered by quite different measures. He that desires to be greatest and most honourable among *you*, let him endeavour to become so by an extraordinary degree of meekness and humility; and let him exercise his power, not in domineering over any, but in assisting and doing good to all.

44. And he that desires to have the greatest dignity and pre-eminence among *you*, let him become eminent by his modesty and humility, and readiness to serve all men.

45. For thus even I myself, whom ye ought to obey and to imitate, came

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them to him, and said unto them, ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among *you*: but whosoever will be great among *you*, shall be your minister;

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of Man came not to be ministered

ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timaeus, sat by the highway-side, begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

not into the world to exercise power and dominion, to rule over men, and to be served by them; but to serve and do good to all men, to assist and relieve the needy, to strengthen and support the weak, to instruct the ignorant, to reclaim the wicked, and to lay down my life to procure pardon and reconciliation for the penitent.

46. ¶ After these instructions given to the disciples, Jesus continued on his journey towards Jerusalem. And when he was passed through Jericho, with his disciples and a great multitude of others following him; there sat by the side of the road, through which Jesus was to go, * a ^{* One of} blind man called Bartimeus, who used ^{the two,} mentioned *Mattb. xx.* to sit there and beg.

47. This man, inquiring of the multitude, and being told that Jesus was passing by, cried out aloud to Jesus, saying; Lord, I have heard of the many wonderful works that you have done, and I believe you to be the promised Messiah, sent of God to redeem his people; I beseech you, pity my sad condition.

48. And the people rebuked him, bidding him forbear making such a noise, to disturb Jesus and stop him upon the road. But the blind man continued to cry out with the greater earnestness; O thou Son of David, I beseech thee, have compassion on me.

49. Then Jesus stopping, bade those who were about him bring the blind man to him. And they told the blind man, saying; Come, rise up, and be cheerful; Jesus calls for you to come to him.

50. Upon which, the blind man starting up with great joy, and throwing off his loose coat, went with all haste to Jesus.

51. And when he was come, Jesus asked him, What is it that you desire I should do for you? The blind man answered; Lord, I desire that I may receive my sight.

52. Then Jesus said, According as you have believed that I have power to effect this thing, so be it done to you. And immediately his sight came to him, and he saw all things distinctly; and he went with the rest of the people after Jesus.

50 And he casting away his garment, rose, and came to Jesus.

51 And Jesus answered, and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way, thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

C H A P. XI.

Jesus rideth into Jerusalem, ver. 8. Curseth the Fig-Tree, ver. 13.

Casteth the Traders out of the Temple, ver. 15. Of the Disposition

of Mind necessary to Prayer, ver. 24, 25. Jesus confoundeth the

Jews with a Question about John's Baptism, ver. 27.

1. & 2. **N**Ow when Jesus and his disciples drew near to Jerusalem, and were over against the villages Bethphage and Bethany, at the foot of the Mount of Olives; Jesus, knowing that the time of his suffering was now come, and therefore no longer endeavouring to conceal himself, but resolving to enter into the city publicly, he bade two of his disciples go into the village Bethphage, and take a young als, which

1 **A**ND when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the Mount of Olives, he sendeth forth two of his disciples,

2 And faith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never

never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met: and they loose him.

5 And certain of them that stood there, said unto them, What do ye loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him: and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna, blessed is he that cometh in the name of the Lord.

10 Blessed be the kingdom of our father David,

they should find tied by a door in the street at their entrance in the town, and bring it to him.

3. And if any man, saith he, question you by whose order ye take away the ass, tell him, *the Lord has need of it.* And Providence shall so order things, that you shall be suffered to bring it away unmolested.

4. Accordingly the two disciples went into the village; and finding the young ass, as Jesus had told them, tied by a door at the top of the street; they untied him, and began to lead him away.

5. & 6. And when the people that stood by, seeing two strangers taking away the ass, asked them, What they had to do with it, and by whose orders they took it away? The disciples answered in the words which Jesus commanded them, *the Lord has need of it.* And they let the disciples go away with it undisturbed.

7. Then they brought the ass to Jesus, and having laid their clothes upon the back of it, they set Jesus up, and he rode upon it towards Jerusalem.

8. And some spread their clothes in the road, as at the triumphal entrance of a great prince; and others strewed the way with boughs cut down from the trees.

9. & 10. And all the people both before and behind, made great acclamations, saying, Blest and prosperous be this great prophet, whom the Lord hath sent to visit his people. God preserve and establish the kingdom of the Messias, as he established the kingdom of our father David; and

and let peace and glory attend it for ever.

11. Then Jesus entered into the city openly and with great solemnity. And he went directly to the temple ; where he taught the people, and cured several diseased persons, and took a view of the temple and its service all day ; and at night he retired with his twelve apostles to Bethany.

12. And in the morning he returned again with his disciples from Bethany to Jerusalem ; and as he was in the way he grew hungry.

13. And observing at a distance a fig-tree full of leaves, he went up to it to see if he could find any thing upon it, wherewith to satisfy his hunger : But when he came to it, it had nothing but leaves, without any fruit * at that season.

14. Jesus therefore cursed it, saying: *Let nothing ever grow on thee more:* Signifying thereby to his disciples that curse which should shortly fall upon the Jews, for their making only outward pretences of religion, without any real holiness ; like to bearing of leaves without fruit. And the disciples observed, when Jesus thus cursed the tree.

that cometh in the name of the Lord ; Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple ; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow when they were come from Bethany, he was hungry.

13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon : and when he came to it, he found nothing but leaves, for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 And

* It is most probable and natural to suppose, that the tree was barren, or at least, failed that one season ; or that it had none of the last year's fruit still upon it, as might possibly have been expected ; or the words, if part of them be enclosed in a parenthesis, may mean that the time of gathering the figs being not yet come, was the reason of Jesus's expecting fruit. But however this be, it is by no means absurd to imagine, that our Saviour might at any time cause a tree full of leaves without fruit to wither (though it were not merely a defect in the tree, but partly or wholly on account of a bad season, that it had no fruit on it) ; to represent the fate of the hypocritical Jews. For similitudes are not to be carried on beyond the main thing intended ; at least, there is no necessity of doing it.

15 ¶ And they come to Jerusalem : and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves ;

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations, the house of prayer ? but ye have made it a den of thieves.

15. Then they went on to Jerusalem. And as soon as they came thither, Jesus went into the temple ; and finding the court of the Gentiles (which was a part of the temple, appointed for the Gentile proselytes to worship in, and therefore by the Jews accounted less holy than the other parts of the temple : Jesus, I say, finding this place) full of trading people, buying and selling, and changing money ; he was displeased at it, and * turned them all out, and ordered their seats to be taken away.

16. And he forbade the people to carry any burdens, or any goods or merchandize, through the courts of the temple.

17. For, said he, does not the scripture say, [Esa. lvi. 7. Even the sons of the stranger that join themselves to the Lord, will I bring to my holy mountain, and make them joyful in my house of prayer : For my house shall be called a house of prayer to all nations.] This place, therefore, which is appointed for the Gentile proselytes to worship in, is truly holy and separated for the service of God, as well as the rest of the temple : And ye do very ill, to make it not only a common thorough-fare, but even a place of fraud, deceit, and cheating.

* It is related by St. Matthew, that Jesus did this a day sooner, and before he cursed the fig tree. Either, therefore, he turned out these people two days together, which is not altogether improbable ; or else one of the Evangelists neglected the exactness of time, as of no importance in the history. *

18. Thus Jesus with authority forbade the profaning of sacred places. But when the chief of the Jewish teachers heard of it, who were resolved not to be instructed or reformed, and feared, that if Jesus were suffered to go on thus, their authority would quickly sink among the people; they consulted among themselves, and resolved to cause Jesus to be put to death; but could not tell which way to accomplish their design, for fear of the people, who greatly admired Jesus's doctrine, and were persuaded that he was a prophet sent from God.

19. ¶ Now at night Jesus retired again with his disciples from Jerusalem to Bethany.

20. And in the morning, as they were coming back, they saw the fig-tree, which Jesus had cursed the day before, withered away to the very roots.

21. At which sudden alteration, Peter, and the rest of his disciples, were surprised, and said to Jesus, Master, look how the fig-tree, which you cursed yesterday, is quite withered and dead.

22. But Jesus said, Be not surprised at the strangeness of this thing; but learn to believe firmly the power of God, and to trust upon it.

23. For assuredly I tell you, there is nothing so difficult, but if ye set about it in the fear and for the glory of God, with a firm belief and full trust in his power, without any mixture of doubting or unbelief, it shall certainly be accomplished.

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig-tree dried from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering, faith unto them, Have faith in God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.

24 There,

24 Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have ought against any : that your Father also which is in heaven may forgive you your trespasses.

26 But if you do not forgive, neither will your Father which is in heaven, forgive your trespasses.

27. ¶ And they come again to Jerusalem : and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things ? and who gave thee this authority to do these things ?

24. When, therefore, ye pray at any time to God, that he would give success to your just and pious endeavours, believe firmly that God is both able and willing to grant what you so desire; and your request shall certainly be performed.

25. Only, as the *things which ye pray for*, ought to be just and good ; such as may tend to the glory of God and the happiness of men ; so the *dispositions with which ye pray*, ought to be pious and charitable, merciful and ready to forgive ; such as may move God to extend mercy and forgiveness to *you*.

26. For if, when you pray, ye be in a disposition and readiness to forgive others who have offended *you*, God will also forgive your offences against *him*, and graciously hear and answer your prayers. But if ye will not forgive others, neither will God forgive *you*, or regard your prayers.

27. ¶ Then Jesus entered again with his disciples into Jerusalem. And as he was walking in the temple, the chief priests and teachers, and rulers of the Jews, angry at his having cast the tradesmen and merchants out of the temple, and at his teaching the people with plainness and freedom, came about him to watch for matter of accusation against him.

28. And because they could not either confute his doctrine or deny his miracles, they asked him by *what authority* he acted and taught such things, and *who* gave him this authority ? Hoping to find some handle to accuse him of *sedition*.

29. Jesus, knowing that they did not this with any desire of being informed, but only sought for some pretence to accuse him, answered them with another question, thus: If *you*, saith he, will answer one question which *I* shall propose to *you*, then *I* also will answer that which *you* have proposed to *me*.

30. Now, my question is this: When John the Baptist came and baptized amongst you, did he act by divine commission, or was his preaching and baptizing a mere human design?

31. & 32. Upon this question, these Jewish doctors reasoned thus with themselves: That if they should say, John acted by divine commission, then Jesus might justly accuse them for not believing John, who bore testimony concerning Jesus: But if they should say, John had no authority, then the people, who all believed John to be a prophet really sent of God, would be ready to stone them.

33. They answered therefore to Jesus: We cannot tell whether John acted by divine commission or no. And Jesus then in like manner to them; Neither do I, saith he, tell *you* by what authority *I* act and teach these things.

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30. The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

32 But if we shall say, Of men, they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, we cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

C H A P . XII.

The Parable of the Vineyard let out to wicked Husbandmen, ver. 1.

Applied to signify the casting off the Jews, and receiving the Gentiles, ver. 10. Jesus answers the Pharisees, about paying Tribute to Cæsar, ver. 14. And the Sadducees, about the Resurrection, ver. 18. And the Scribe, upon a Question, Which was the chief and most necessary Part of the Law, ver. 28. And shames them all, with a Question about the Messiah being David's both Son and Lord, ver. 35. He warns his Disciples against Ambition and Hypocrisy, ver. 38. And shows from the Example of a poor Widow, that Piety and Charity is not to be measured by the outward Act, but by the Intention and Zeal of the Mind, ver. 41.

1 **A**N D he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

1. **A**T this time Jesus spake several parables or similitudes to the scribes and chief of the Jews, in the hearing of the people; wherein he signified to them, that the nation of the Jews, having rejected the gracious offer of the gospel and the divine mercy, should have this great privilege taken from them and given to another people. Particularly, among others, he gave them this comparison: [A certain person, *saith he*, planted a vineyard; and having furnished it with all things necessary for convenience, ornament and defence, he employed husbandmen to dress it, and gather the fruit of it, and travelled himself into a distant country:] Thus God at the beginning of the world revealed his will to mankind; and particularly to the nation of the Jews, at the giving of the law; expecting that they should bring forth the fruits of holiness

ness and obedience, proportionable to their advantages and degrees of knowledge.

2. & 3. [But when at the time of vintage, the owner sent his servant to these husbandmen, to receive of them the fruit of his vineyard, they, instead of justly returning him his due, most ungratefully beat his servant, and sent him home empty :] Thus when God expected that the Jews should cheerfully obey the law he had given them for their own happiness, they, on the contrary, with all ingratitude, rebelled against him, and abused his prophets which he sent to reform them.

4. & 5. [Again, the master of the vineyard sent other servants to the husbandmen; and after them, others ; but all these also the husbandmen treated in like manner ; sending some of them home with contempt, beaten and abused ; and others they killed outright :] Thus God sent more prophets to the Jews from time to time, to exhort them to repent, and to return to their obedience: But they despised and rejected the admonitions of the prophets, persecuting them, misusing them, and even murdering some of them.

6. [After all this, the owner of the vineyard, having one only son whom he loved, resolved to send him to the husbandmen, to receive the fruit of his vineyard, thinking, that surely they would be ashamed and afraid to affront his son :] Thus God, after all other means had proved ineffectual, sent at last his own Son into the world, with much long-suffering, to make to the Jews the last offers of repentance and reconciliation.

2 And at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant : and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another ; and him they killed : and many others, beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said amongst themselves, This is the heir ; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

7. & 8. [But the malice of the husbandmen was now grown to exceed all measure, so that it was not to be conquered by any kindness or forbearance ; when therefore they saw their lord's son, they thought, if he were but once destroyed, they should then be disturbed no more in their unjust possession ; and accordingly they cast him out of the vineyard, and slew him :] Thus the Jews, to their continued disobedience and impenitence, added this also at length, to fill up the measure of their iniquity ; that they rejected and despised the Son of God himself, and, at the very time when this parable was spoken, were just preparing to condemn and kill him.

9. [Now, said Jesus, when the master of the vineyard returns, what will he do to these wicked husbandmen ?] The scribes and chief teachers of the Jews, not yet perceiving the true intent of the parable, * answered, [He will ^{• Mat. xxi.} miserably destroy those ungrateful and ^{41.} trebelling wretches, and will let out his vineyard to others, who shall duly tender him his fruit in its season.]

10 And have ye not read this scripture ? The stone which the builders rejected is become the head of the corner.

10. Then Jesus replied, Ye have judged well, and have passed a just sentence upon yourselves ; for this is your own case, and ye are the persons to whom God thus intrusted his vineyard, which is his church : But when he expected from you the fruits of holiness and obedience, ye, on the contrary, persecuted and slew his prophets ; and when he sent unto you his only Son, ye have rejected him also, and are now going about to kill him. * There- ^{† Mat. xx.} fore God will take away from you the ^{43.} privileges of the gospel, and give them

to another people who shall serve him better; and Christ, being rejected by the chief of the Jews, shall receive the Gentiles, and unite them in his

* Ps. cxviii. church; in like manner* as the principal corner-stone in a house, unites 22. & 23. and keeps the two sides of a building together.

11. This is a wonderful act of the divine power, and an extraordinary instance of the immediate and overruling influence of God's peculiar providence.

12. ¶ Now the chief priests and scribes, seeing that Jesus at last thus plainly applied the parable to them, in great rage and indignation resolved to lay hold upon him, and have him put to death. But for fear of the people, who they saw were pleased with his doctrine and admired his miracles, they durst not venture to apprehend him *openly upon this account, and by their own authority.*

13. They contrived therefore to send to him some of the Pharisees and of the followers of Herod, to propose insnaring questions to him, and to try if they could draw any words from him, which they might improve into matter of accusation against him before the Roman governor.

14. Accordingly these spies went to him, and said, Master, we are fully satisfied that you are a teacher sent from God, that you dare speak the truth with all freedom, and that you will not be restrained by fear or respect to any man whatsoever, from declaring to us plainly the will of God. Tell us, therefore, ought we Jews,

11 This was the Lord's doing, and it is marvellous in our eyes.

12 ¶ And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them; and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: I;

Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it: and he said to them, Whose is this image and superscription? And they said unto him, Cæsars.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsars, and to God the things that are Gods. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, if a

who are God's peculiar people, to pay tribute to the Roman emperor, or not?

15. This they asked, thinking with themselves, that if Jesus should say absolutely, *they ought not to pay tribute*, he might then be accused to the governor, of designing to move sedition; and if he should say *they ought*, then he might fall under the envy of the people, for asserting the Romans right of keeping them in subjection. But Jesus, knowing their malicious design, said, Why do you lay snares for me, ye hypocrites? Show me a piece of that money wherein your tribute is demanded to be paid.

16. And when they brought it to him, he asked them whose image and inscription it bore; they said, Cæsar's.

17. Then said Jesus; pay therefore to Cæsar what is Cæsar's due, and be always so far subject to the government ye are under, as is consistent with your obedience to the commands of God. Which answer being so wise and just, that they could not any way wrest it to accuse him on either side, without exposing themselves to the censure and indignation of the people; they went away from him, greatly surprised at his wisdom and caution.

18. ¶ After these were gone, came some of the Sadducees, who believe no future state after this present life; and they asked Jesus, saying:

19. Master, the law appoints (Deut. xxv. 5.) that if a man dies and

and leaves his wife without any children, his brother should marry his widow, and raise up an heir for him, to keep his name.

20. Now there were among us seven brethren, whereof one married a wife, and dying, left his wife without any children.

21. & 22. Whereupon another of the brethren, according to the law, married the same woman: and he died also without children: and a third likewise after him; and in short, they all seven married her, and died without children; and the woman died last.

23. Now if there be, as you teach, a future state, and another life after this, whose wife must this woman be in that future state? For they all alike married her.

24. But Jesus pitying their ignorance, said, Ye talk very foolishly, neither considering the power of God, that he who created man in this present state, can as easily continue him in a future; nor understanding what kind of state that future life is, which the scripture teaches us to expect.

25. For that future life shall not be like this present state, as ye fondly imagine. For here, indeed, continual mortality makes marriage necessary to preserve a succession of men: But in that other state, men shall be immortal like the angels now in heaven; and as there will be no death, so neither will there be any need of marrying.

26. And that there shall really be such a life after this, the scripture sufficiently declares in those words

mans brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren; and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book

book of Moses, how in the bush God spake unto him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob* ?

27 He is not the God of the dead, but the God of the living : ye therefore do greatly err.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all ?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord ;

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : this is the first commandment.

31 And the second is like, *namely* this, Thou shalt love thy neighbour as thyself :

which God spake to Moses out of the bush, saying, *I am the God of Abraham, Isaac and Jacob*.

27. For since those holy men received not a full performance of God's promises while they were upon earth, and God cannot properly be called the God of those that are utterly perished ; it is plain there must be a future state, wherein those patriarchs shall be rewarded of God, and * consequently another life after this.

<sup>* See Note
on Matt.
xxii. 31.
& 32.</sup>

28. ¶ The Sadducees being thus silenced, one of the Pharisees, who was a scribe, or expounder of the law, having heard Jesus talk with the Sadducees and confute them, thought that he could put a harder question to Jesus than they had done ; and he asked him, saying, Which is the first and principal of all God's commandments ? And, Which is the chief and most necessary part of the law ; the ceremonial, or the moral ?

29. & 30. Jesus said, The principal and most necessary commandments in the whole law of God, are these two : first, That we acknowledge and worship the true God, and him only, and that we serve and obey him, sincerely and affectionately, entirely, and constantly, with all readiness, cheerfulness and vigour.

31. And, secondly, That we deal with all men as we desire they should deal with us, with all justice, equity, and charity. These moral precepts, said Jesus, are the principal and most necessary part of God's law ; and there

are no positive institutions, of equal obligation with them.

32. & 33. At this answer, the scribe, who at his first putting the question came (as * it seems) with a design to tempt or ensnare Jesus, being now convinced of Jesus's wisdom and integrity, replied : Truly, Master, you have given a wise and good answer: For assuredly, to worship the one only true God, and to obey him with all sincerity, cheerfulness and constancy, and to observe in all our dealings with men, exact justice, equity, and charity, is a more indispensable duty, and a more acceptable service, than all the offerings and sacrifices in the world.

34. Whereupon Jesus, observing that the man took his answer rightly, and applied it wisely; said unto him, You do not want much of being a true and perfect Christian. Keep and persist in this disposition of mind; and you are well fitted to receive the gospel, to be a true member of the church of God on earth, and of his kingdom hereafter in heaven.

35. ¶ Now Jesus having put to silence both the Pharisees and Sadducees, upon all the questions which they had proposed to him, he on the contrary proposed a question to them, as he continued teaching in the temple: And he asked them, saying: Your doctors and expounders of the law tell you, that Christ or the Messiah, must be the Son of David; How

there is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David.

36 For David himself said by the Holy Ghost, The LORD said to my Lord, sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son! And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

39 And the chief seat in the synagogues, and the uppermost rooms at feasts;

40 Which devour widows houses, and for a pretence make long prayers: these shall receive greater damnation.

is this consistent with what ye read in the scripture, Psalm cx. 1.?

36. For there David, who was an inspired person, speaketh thus: [The Lord said unto my Lord, sit thou at my right hand, till I make thine enemies thy footstool:] And this ye all acknowledge to be spoken of the Messiah.

37. Now therefore if David thus called the Messiah his lord, how can the Messiah be his son? Can the same person be both his superior and inferior? To this question the scribes and Pharisees, not knowing that Christ, was more than a mere man, and that in his *divine original* he was superior to David, though inferior according to the flesh, were not able to make any answer. But the common people were pleased to see Jesus too hard for their proud teachers, and they hearkened to his doctrine with attention and gladness.

38. & 39. ¶ At that time Jesus said to his disciples, and to all the people, Beware of the hypocrisy of the scribes and Pharisees, who affect to walk in long garments, as wise and grave teachers of the people, and love to be saluted with great respect in the streets, as rabbies, or heads of sects; and strive to have the uppermost seats both in religious assemblies, and at all public entertainments, as men of the greatest worth and dignity.

40. Beware, I say, of the hypocrisy of these men. For under all their pretences of extraordinary piety, they are secretly guilty of fraud, oppression, extortion and rapine; and it is only to cover these vile practices the better, that

that they make such a great outward show of devotion. Wherefore they shall receive double punishment at the hands of God.

41. ¶ After this, Jesus sitting in the court of the temple, over-against the treasury, looked upon the people as they cast in their free-will-offerings, into the chest, for pious and charitable uses. And many rich men gave very large sums.

42. And among the rest there came a poor widow woman, and put in two small pieces of money, making the value of a farthing.

43. Which when Jesus observed, he called his disciples to him, and said : Assuredly I tell you, this poor woman has done a greater act of piety and charity, than any of the rich men whom you saw cast in such a great deal of money.

44. For they gave only a small proportion out of their great estates: but she, in the zeal of her heart, has put in her whole stock. And God judges of mens actions, not by the measure of the outward work, but by the inward disposition and affection of the heart.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury : and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called unto him his disciples, and faith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury.

44 For all *they* did cast in of their abundance : but she of her want did cast in all that she had, *even* all her living.

C H A P. XIII.

Jesus foretels the Destruction of Jerusalem; and warns all Men to watch, that they may not be surprised with Judgment temporal or eternal.

1 **A**ND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings are here.

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, Take heed lest any man de-

ceive you. **A**FTER this, as Jesus was going out of the temple, his disciples desired him to observe the materials and the workmanship of it, thinking that he would admire the magnificence and strength of the building.

2. But Jesus said, Do ye wonder at the beauty and stateliness of this structure, as if it were to last for ever? I tell you, it shall shortly be overthrown with such a terrible and utter desolation, that there shall not be left so much as the ruins of a wall, or any footsteps of so great a fabric.

3. Then they went to the Mount of Olives; and as Jesus sat there upon the hill, in a place where he had a full view of the city and temple, some of his disciples came to him privately, and asked him, saying,

4. When shall all those strange revolutions, that you have so often told us of, come to pass? When shall the Jewish government and polity be dissolved, and the kingdom of the Messiah be established? And by what signs shall we be able to discern, when all these things shall be ready to be accomplished?

5. Jesus * answered, Beware that no one impose upon you with false raphr. on notions concerning the kingdom of Mat. xxiv. the 4.

the Messiah, and the manner of its establishment.

6. For there shall arise several impostors, who will each profess himself to be the Meliah, and pretend to be sent of God to deliver the Jews from the power of the Romans, and to set up an earthly kingdom in Judea ; and these deceivers shall seduce many, to the destruction both of themselves and their followers. But be not *ye* deceived by them, neither give any heed at all to any reports of Christ's appearing here or there to deliver his people the Jews : For so far will Christ be from coming to set up a temporal dominion amongst them, that, on the contrary, the real establishment of his kingdom will begin with the destruction of their city and nation.

7. When, therefore, *ye* shall hear reports of wars and tumults, of seditions and insurrections, and great confusion, be not surprised or terrified at the news of these calamities : For these things must of necessity happen, before the destruction of Jerusalem, and in order to it. *And in like manner, before the end of the world, whereof this desolation of the Jews will be a fit type.*

8. For there shall be divisions and civil wars, and great commotions in several parts of the land : And these calamities shall be accompanied with scarcity and famine, with strange fears and terrors : All which things shall be the forerunners and the beginning of that great destruction, which shall end in the dissolution of the Jewish state and government. .

6 For many shall come in my name, saying, I am *Christ*, and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be *ye* not troubled : for *such things* must needs be ; but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom : and there shall be earthquakes in divers places, and there shall be famines and troubles : these are the beginnings of sorrows.

9 ¶ But

9 ¶ But take heed to yourselves : for they shall deliver you up to councils ; and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate : but whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son ; and children shall rise up against their

9. In the mean time, be *ye* careful in the midst of these calamities to preserve your integrity, and not to be moved by any discouragements from maintaining the profession of the truth. For men will hate and persecute you for the sake of my religion : And ye shall not only be examined before the Jewish councils, and beaten unjustly in *their* public assemblies ; but ye shall, moreover, be brought into judgment even before Heathen princes and governors, that the doctrine of true religion may have an opportunity of being declared and vindicated before *them* also.

10. And by this means the gospel shall be published, not only through all Judea, but it shall begin to be established even among the Gentiles also, before the final dissolution of the Jewish government and religion.

11. Now when ye be accused (as I have foretold you) and prosecuted before rulers and magistrates for the sake of my religion, be not solicitous how to make your defence, neither study beforehand how to plead your own cause with any advantageous representations of human eloquence : For your doctrine shall be a sufficient vindication of itself, and your works shall be an abundant evidence of your commission ; so that not so much you yourselves, as God himself shall plead for you.

12. Only ye must expect that the persecution raised against you upon my account, will be very barbarous and unnatural. For to such a height will the malice of incorrigibly vicious men arise, and so irreconcileably will they

they hate that doctrine which cannot be consistent with their superstitions and their lusts, that they will break through all the obligations even of natural affection, to oppose it; and not only strangers, but even the very nearest relations, shall, upon this account, persecute one another, and betray one another to death.

13. And indeed ye will find the generality of men set themselves obstinately against you, to oppose and discourage you. But be not terrified at this, much less driven to despair. For whosoever, notwithstanding all the persecutions and discouragements he may meet with, shall continue steadfast in the profession and practice of the truth, shall, for his present reward, be directed by the special providence of God to escape that temporal destruction which is coming upon the Jews, and in the end shall inherit eternal life.

14. And now as to the *signs* which shall immediately precede this total desolation of Judea: When ye shall see Jerusalem besieged by the Roman army, (according to Daniel's prophecy, which let him that readeth consider and understand); then know that the final destruction of the Jewish nation is just at hand. And accordingly, whoever is in the open country, let him flee immediately to the mountains.

15. & 16. And because the ruin of the country will be very sudden, therefore let your flight be as speedy as possible. Let no man tarry in hopes of saving his goods, but leave all things behind him, and flee every one for his life, as Lot did out of

parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my names sake: but he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judea, flee to the mountains:

15 And let him that is on the house-top, not go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field not turn back,

back again for to take up his garment.

17 But wo to them that are with child, and to them that give suck in those days.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20 And except that the Lord had shortened those days no flesh should be saved: but for the elects sake, whom he hath chosen, he hath shortened the days.

21 And then, if any man shall say to you, Lo, here is Christ, or lo, he is there: believe him not.

Sodom, without so much as looking back.

17. Miserable at that time will be the case of those, who, through sickness, or any other natural or accidental impediment, shall be hindered from fleeing immediately and swiftly.

18. Pray, therefore, that God would be pleased in his good providence so to dispose and order the circumstances of things, that neither want of health, nor the unseasonableness of the time, nor any other accident, may prevent or retard your flight.

19. For verily the afflictions and calamities, the fears and terrors, the confusion and anguish that shall fall upon men at that time, when plagues and miserable famine, when distress from the enemy abroad, and misunderstandings and quarrels, tumults and horrid cruelties from seditious persons at home, shall all meet together; will be greater than ever happened to any nation before, or shall ever happen after.

20. So that if these calamities were to be as lasting as they will be sharp and severe, no man could possibly escape: But for the sake of good and sincere men, whom God designs to deliver and make eminent members of his church, the time of this affliction shall be shortened.

21. Now in the time of these distresses, if there be any reports spread abroad by weak and designing men, that Christ appears in this or the other place, in order to deliver the Jews, and to rescue them from the power of the Romans, regard it not.

22. For, to complete the just punishment of the unbelieving Jews, there shall arise great impostors and deceivers, some of which shall pretend to be prophets and holy men, seducing ignorant persons to follow them to their own destruction: And others shall pretend to be the Messiah, sent of God to deliver his people; and they shall work strange cheats and lying wonders, so as to delude not only the unbelieving Jews, but, if it were possible, even sincere Christians also.

23. Take heed, therefore, and be not led away by any of these deceivers; remember, that I have given you warning of them beforehand.

24. & 25. ¶ Thus have I given you an account of the state of things, and of the signs which shall precede the destruction of Jerusalem. The end of all which calamities shall be, that the * whole nation, government, polity and religion of the Jews shall be totally dissolved.

26. & 27. And then it shall appear plainly, that Jesus was indeed the Messiah, by this wonderful destruction of those who rejected the gospel. After which he shall send forth his ministers through all parts of the world, and they shall preach with great and glorious success, converting men by the excellency of their doctrine and

22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of Man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds,

* ὁ ἡλιος σκοτισθήσεται, &c. It is well known how usual these lofty figures are in all the eastern languages; and Dr. Lightfoot well observes out of the Talmud, that the Jews used these very phrases in describing the ruin even of a single family.

winds, from the uttermost part of the earth to the uttermost part of heaven.

the greatness of their works, and shall gather together sincere and good men not only of the Jews, but also out of all the nations of the Gentiles, into the communion and profession of his true religion. [And in like manner, at the end of the world, of which the destruction of Jerusalem is a proper type; after many strange revolutions and great calamities and distresses, and almost universal corruptions of religion, Christ shall appear in the clouds of heaven, with power and great glory, to judge mankind; and he shall, by the ministry of his angels, gather out of all parts of the world his true and sincere servants, who have believed God and obeyed his commandments, to save and reward them; but the wicked he shall destroy finally and forever.]

28 Now learn a parable of the fig-tree: When her branch is yet tender and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh even at the door.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

28. & 29. And now observe this similitude, which I am about to tell you. As, when you see the trees shoot forth their tender buds, and begin to be covered with leaves, ye know certainly that summer is coming on: So, when you shall see these many signs, which I have foretold you, come to pass, know that that great destruction of the Jewish nation, whereby the kingdom of the Messiah shall be established upon earth, approaches very near.

30. Assuredly I tell you, all these things shall be fulfilled in this present age, even in the sight of some who are now alive, and shall be eye-witnesses of them.

31. * And doubt not but every tittle of what I have told you, shall punctually come to pass: For God hath irreversibly determined to do all these things; and sooner may heaven and earth perish, than any one of my words fail of being accomplished.

32. Only as to the precise time when this great desolation shall happen, [and in like manner, when the last judgment shall be] God has never revealed that, neither to man nor angel, nay, nor to me myself. But as Daniel prophesied of it at a distance, without determining exactly when it should come to pass, so I, though I tell you more clearly and distinctly the forerunners and signs and circumstances of it, yet neither have I commission to declare the exact time when it shall be.

33. Be careful, therefore, and watchful, and diligent, that ye may be always ready, and in a holy and pious disposition worthy of deliverance, whenever your Lord shall appear: Because ye know not the time when this great destruction [or when death or judgment] will come.

34. For as a man travelling into a far country, leaves his goods in charge with his servants, and appoints to every one his particular bu-

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and that hour knoweth no man, no nor the angels which are in heaven, neither the Son; but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 For the Son of Man is as a man taking a far journey, who left his house,

* Some have conjectured, and indeed very ingeniously, that this verse is a transition from the description of the destruction of Jerusalem, to that of the day of judgment. And that it must be thus paraphrased: [What I have told you about the destruction of Jerusalem, shall all be fulfilled in the present age: But I have a greater thing to declare to you, and that is the end of the world and the general judgment, which shall also as certainly come to pass; but the time when it shall be, is not revealed.]

house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

finels, wherein he expects to find them diligently employed at what time soever he shall think fit to return: So Christ revealing the will of God to men, has declared to every one his particular duty, wherein he expects to find them exercised, whenever he shall please to call them to an account.

35 Watch ye therefore (for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning),

36 Lest coming suddenly, he find you sleeping.

35. & 36. Wherefore, as servants thus intrusted with their master's businels, ought to be very careful, that at what time soever their master comes home, whether early or late, in the morning or at night, he may find them not lazy and negligent, but diligent and employed in their businels: So ought ye to be careful, that whensoever Christ shall come, either in any temporal, or in the final judgment, he may not surprise you viciously or foolishly employed, but wisely and patiently doing your duty.

37 And what I say unto you, I say unto all, Watch.

37. And what I now say unto you, my present disciples, I would be understood to speak to all men in all ages: That they may prepare themselves by a holy and pious conversation, so as never to be surprised in a sinful state by death and judgment.

C H A P. XIV.

The Jews conspire to apprehend Jesus, ver. 1. The Occasion of Judas's resolving to betray him, ver. 3. Jesus eats the Passover with his Disciples, and foretels who should betray him, ver. 12. Providence brings Good out of the evil Actions of bad Men, ver. 21. Jesus institutes the Sacrament of the Lord's Supper, ver. 22. Foretels Peter's Denial, ver. 27. His Agony, ver. 32. He is betrayed by Judas, ver. 43. And Apprehended, ver. 46. And tried by the High Priest, ver. 53. And condemned, ver. 64. Peter's Denial, ver. 66. And Repentance, ver. 72.

² Matt. i. ^{Exvi. 2.} THESE things Jesus *spake two days before the feast of the passover. About which time the chief priests and teachers of the Jews, having before resolved to destroy Jesus, held a consultation which way they might apprehend him *privately*, so that the people, who admired his doctrine and miracles, might not have an opportunity of rescuing him.

2. In this consultation, there were several who advised not to apprehend Jesus *at all*, at a time of such general concourse as the passover, lest, when they had seized him though never so *privately*, the people should afterwards come together and rescue him. But Judas offering to betray him into their hands, the opinion of others to take that opportunity of apprehending him, forthwith prevailed.

3. Now the immediate occasion of Judas's offering to betray him, was

¹ AFTER two days, was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, not on the feast day, lest there be an uproar of the people.

^{3 ¶} And being in Bethany, in the house of

of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murinured against her.

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always.

8 She hath done what she could: she is come beforehand to anoint my body to the burying.

this. Jesus having been * *some days before at* Bethany, at the house of one Simon who had been cured of the leprosy; there came a woman behind him, as he was sitting at meat, and poured upon his head a pot of very precious ointment, and anointed him therewith.

4. & 5. Whereupon † Judas, who was of a covetous disposition, and on Matt. xxvi. 8. ^{See note} thought this prodigality of the woman deserved a rebuke, said in discontent: Wherefore was all this good ointment suffered to be wasted, which might have been sold for a great deal of money, enough to have relieved several poor people?

6. But Jesus, knowing his heart, and that he spake this not out of charity, but covetousness, replied: Nay, do not disturb the woman, who has done a very good work in testifying her respect, and paying this last honour to me before my death.

7. For, as to what you say about the poor, you have *them* always with you, and you may relieve them whenever you please: But I have only a very little while to continue among you; so that you need not grudge what is spent upon me in this short time.

8. It is but a very little while, I say, that I shall tarry with you: For within six or seven days I shall be dead and buried: And therefore there is one good

* Note, *Two days before the passover*, as if this were to be connected with ver. 1. but *about a week before*, as in John xii. 1. And thus this history (the time whereof is much perplexed by Dr. Lightfoot and some others) may well be the same with that in John xii. as the other circumstances of it plainly show it to be.

good thing more, which you are not aware of, that this woman has done for me: She has anointed my body beforehand against the burial, and been directed by Providence to do that to me yet alive, which she would have desired, and you would easily have allowed her to have done to me when dead.

9. Assuredly I tell you, there is no part of the world where my history shall be related, and my doctrine preached, but this thing, which this woman has now done, shall be mentioned also, for the commendation of her piety, and the remembrance of her zeal.

10. At this answer Judas was much offended: So that partly out of discontent, and partly through covetousness, he resolved to betray Jesus into the hands of his enemies; and accordingly he went soon after to the chief priests, who he knew were consulting how to apprehend Jesus, and offered, for a sum of money to deliver him into their power.

11. This offer those malicious Jews joyfully embraced; and they agreed with Judas for thirty pieces of silver; and from that instant Judas waited only for a convenient opportunity, to betray him privately into their hands.

12. ¶ Now on the first day of unleavened bread, before the evening which began the day wherein the passover was to be eaten, the disciples asked Jesus, where he would have them make preparation for his eating the passover.

13. Jesus said, Go two of you into the city, and as soon as ye are

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the world, this also that she hath done shall be spoken of, for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples,

ples, and faith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, It is one of the twelve,

entered in, ye shall see a man in the street carrying a pitcher of water, follow him.

14. And when ye come to the house where the man goes in, go ye in with him, and say to the master of the house, [Thus saith our master, Where is the guests chamber, where I shall eat the passover with my disciples?]

15. And the Providence of God will so dispose things, that without any farther inquiry the man will immediately conduct you to a large upper room ready furnished, there prepare the passover against our coming.

16. Accordingly two of the disciples, viz. Peter and John, went into the city, and found every thing succeeded exactly as Jesus had foretold them; and they made all things ready for his eating the passover.

17. And at night Jesus came, and sat down with his twelve disciples.

18. And as they were eating, Jesus said, Verily, one of you twelve, even one that now eateth at the table with me, will most ungratefully betray me into the hands of my persecutors.

19. At this they all, except Judas, knowing their innocence, yet fearful of their own weakness, and desirous to be freed from suspicion by Jesus's express declaration, urged with great solicitouness to know who it should be: And every one said, Lord, I hope it is not I, that shall be guilty of so horrid a crime.

20. But Jesus replied again: It is one of you twelve, nay, one that sits very near me, eating of the same

meats,

meats, and dipping in the same dish with me.

21. And I indeed *must* be delivered over into the power of wicked men, to be crucified and slain. For thus God has decreed, and the prophets have foretold that I should suffer and die for the salvation of mankind. But woe be to that man, through whose perfidiousness I shall be betrayed to suffer these things. For though the infinite wisdom of Divine Providence wonderfully over-rules the malicious actions of the worst men, to bring about wise, just, and good designs ; yet the baseness and treachery of those who do and intend evil, is not at all the less worthy of punishment. Wherefore dreadful shall be the punishment of him that betrays me ; so that it had been better for him if he had never been born, or had quickly perished by some untimely death.

* 18. 22. ¶ At the * conclusion of the supper, Jesus took bread, and when Aorist; when they had eaten. he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat : And as the passover has been hitherto a perpetual commemoration of the Jews deliverance out of Egypt ; so from henceforward let your eating this sacramental bread, be a continual remembrance of my body being broken for you.

23. In like manner he took the cup ; and when he had given thanks, he gave it to them, saying, Drink ye all of this.

24. And let your drinking this sacramental wine be from henceforward a perpetual commemoration of my blood

that dippeth with me in the dish.

21 The Son of Man indeed goeth, as it is written of him : but woe to that man by whom the Son of Man is betrayed : good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat ; this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them : and they all drank of it.

24 And he said unto them, This is my blood of the New Testament,

tament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night : for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, that this day, even in this night before the cock crow twice, thou shalt deny me thrice.

shed, and of the new covenant of the gospel thereby established, for the salvation of sinners.

25. For after this, I will have the Jewish * passover no longer continued ; Luke xxi. 16. but the things, of which that and the like institutions were only faint representations, shall from this time begin to be accomplished in the kingdom of the Messias.

26. Then having sung an hymn, according to the usual custom, they rose up, and went out towards the Mount of Olives.

27. And as they were going, Jesus said unto his disciples : The time of my suffering is come ; and ye will be so afraid and discouraged at the things which ye shall see beset me, that this very night ye shall all forsake me and flee ; so that this prophecy will exactly be accomplished in me, (Zech. xiii. 7.) *Smite the shepherd, and the sheep shall be scattered.*

28. But do not utterly despair. For though the Jews shall prevail so far, as even to take away my life, yet I will rise again from the dead, and appear to you in Galilee.

29. Hereupon Peter, full of courage, and too confident of his own strength, replied : Lord, though all the rest of your disciples should be afraid, and forsake you, yet I never would leave you in any danger whatsoever.

30. Jesus said, Are you so confident, Peter ? Verily I tell you, that even this night, before † three o'clock in the morning, you will thrice deny ^{† See note on Mat. xxvi. 34.} that ever you knew me.

31. But the more Jesus forewarned him of his weaknes, with so much the greater eagerness and assurance did Peter again and again protest, that nothing should ever make him afraid to own and confess Jesus, no not though it should cost him his life. And the same also said the rest of the disciples.

32. & 33. ¶ Now when they came to a place called Gethsemene, at the foot of the Mount of Olives, Jesus left eight of his disciples there, bidding them tarry till he came back. And going on a little further with only Peter, James and John ; that they who had been witnesses of his glorious transfiguration, might be witnesses also of his lowest humiliation and passion ; he began, in the presence of these three disciples, to be in a great consternation and anguish of mind.

34. And he said unto them, My mind is in a great agony, even like the agony of death : tarry ye here and watch while I retire a little to pray.

35. Then leaving these also behind him, he went on a little further alone ; and kneeling down on the ground, he prayed against his approaching passion and death, saying :

36. O Almighty Father, if in thy infinite wisdom thou sawest it fit, and that thy glory and the salvation of men could be equally promoted without my suffering this painful and ignominious death, I could even desire that I might escape it : but this is only the first apprehension that human nature has of death ; and I submit myself wholly to thy divine will and pleasure.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in anywise. Likewise also said they all.

32 And they came to a place which was named Gethsemene . and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter, and began to be before amazed, and to be very heavy.

34 And faith unto them, My soul is exceeding sorrowful unto death : tarry ye here, and watch.

35 And he went forward a little, and fell on the ground and prayed, that if it were possible, the hour might pass from him.

36 And he said, Abba, Father, All things are possible unto thee, take away this cup from me : nevertheless, not what I will, but what thou wilt.

37 And

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again (for their eyes were heavy), neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners.

37. Then coming back to his disciples, he found them asleep; for it was late in the night, and they were very drowsy and sorrowful. And he said to Peter, Are you asleep, Simon? Could you undertake just now to die for my sake, and can you not now watch with me in my agony one hour?

38. Watch and pray, that God may deliver you from the dangers to which ye are going to be exposed. I knew your minds are sincere, and your dispositions good; but the natural wants and infirmities of the body will betray you into danger, if the resolutions of your minds be not strong enough to overcome them in the time of peril and necessity.

39. Again, Jesus retired from his disciples a second time, and prayed after the same manner, submitting himself wholly to the divine will.

40. And when he came back, he found them asleep again. For they could not keep themselves awake; and they understood not what he meant, nor knew what answer to make him.

41. Again, Jesus withdrew from them the third time, and prayed after the same manner: And when he returned, he said to his disciples *, * See note on Matt. xxvi. 45. Are ye yet overcome with sleep and drowsiness? Nay, ye may even sleep on now; I have overcome my agony, and it is too late for your watching to be any comfort or assistance to me now. The time of my suffering is come, and I am just going to be betrayed into the hands of those who seek my life.

42. Come,

42. Come, rise, let us be going :
The traitor that comes to apprehend
me, is just upon us.

43. Scarcely had Jesus said these
words, when suddenly Judas appeared,
with a great number of officers and
servants following him, armed with
swords and clubs : whom the chief
priests and rulers of the Jews had sent
to apprehend Jesus in his private re-
tirement, Judas having undertaken to
conduct them.

44. Now, because the officers did
not know Jesus's face, and it was also
night ; Judas agreed to give them this
token, that when they saw him go up
to any one and salute him with a kiss,
they should thereby know that this
was Jesus, and be sure to lay hold on
him immediately, and keep him from
escaping.

45. As soon, therefore, as Judas saw
Jesus, he went directly to him and sa-
luted him with much seeming respect,
and kissed him.

46. Whereupon the officers, ac-
cording to the appointed signal, pre-
sently apprehended him, and held him
fast.

47. Which, when the disciples
saw, they were affrighted and amazed.
But Peter, always courageous and
bolder than the rest, drew his sword,
and smote one of the high priest's
servants, and wounded him on the
head.

48. But Jesus healed the man's
wound, and having rebuked Peter
for his indiscreet zeal, he expostu-
lated mildly with those who appre-
hended him, saying, Why come ye
out at this time of night, armed and

42 Rise, let us go ;
lo, he that betrayeth
me is at hand.

43 ¶ And immedi-
ately, while he yet
spake, cometh Judas,
one of the twelve, and
with him a great mul-
titude with swords and
staves, from the chief
priests, and the scribes,
and the elders.

44 And he that be-
trayed him had given
them a token, saying,
Whomsoever I shall
kiss, the same is he ;
take him, and lead him
away safely.

45 And as soon as he
was come, he goeth
straightway to him, and
saith, Master, master ;
and kissed him.

46 ¶ And they laid
their hands on him,
and took him.

47 And one of them
that stood by, drew a
sword, and smote a ser-
vant of the high-priest,
and cut off his ear.

48 And Jesus an-
swered and said unto
them, Are ye come out
as against a thief, with
swords and with staves,
to take me ?

49 I

prepared to seize me by violence; as if ye were to apprehend some robber that would defend himself, and make resistance?

49 I was daily with you in the temple, teaching, and ye took me not; but the scriptures must be fulfilled.

49. Did I not use to sit constantly in the temple, teaching the people publicly and at noon-day? where, if I had been guilty of any crime, ye might have laid hold on me whenever you pleased? What need, then, was there for all this force and secrecy to apprehend me? But now is the time which the wisdom of God has appointed, and which the scriptures of the prophets have foretold that I should suffer in; and therefore am I delivered into your hands.

50 And they all forsook him, and fled.

50. Then all the disciples, seeing there was no remedy, and that Jesus would not suffer them to endeavour to rescue him, forsook him and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off even into the palace of the high priest; and he sat with the servants and

51. & 52. Among whom was one, a young man, who having only a loose cloth about his naked body, and the officers, who suspected him to be a disciple of Jesus, laying hold of the cloth to apprehend him; he let go the cloth, and fled away naked.

53. ¶ Jesus, therefore, being thus secured, and his disciples dispersed, he was led away to Caiphas the high priest's house, where all the chief priests, and elders, and teachers of the Jews were ready assembled to try him.

54. And as the officers were carrying him, Peter followed at a distance, and went in after them into the high priest's house, and sat down as a stranger, among the servants, at

the fire, waiting to see what the event of this thing would be.

55. Now the chief of the Jews having gotten Jesus in their power, and being beforehand resolved to put him to death; that they might seem to do that with some appearance of justice, which, however, they were resolved in any wise to do, they used all possible means to procure persons to witness such things against him as might reach his life, but they could not.

56. For though many came in to witness against him, yet so frivolous and trifling were the things they testified, that even these unjust judges themselves, who had, before his trial, resolved to condemn him, could not

* *Iota, &c.* find therein * sufficient pretence to give sentence against him.

57. & 58. At last, after several others, there came in some, who maliciously misrepresenting and misinterpreting some words of his which they did not understand, witnessed that they heard him say, [He could pull down the temple made with hands, and within three days build another made without hands.]

† *Iota.* 59. But neither did this seem † a sufficient pretence to put him to death.

60. Then the high priest stood up himself, and asked Jesus, saying, Have you nothing to plead for yourself? What say you to the things these men witness against you?

61. But Jesus, knowing their injustice, and that they watched only to lay hold of his words, answered nothing. Then the high priest spake again, and asked him with an adju-

warmed himself at the fire.

55 And the chief priests, and all the council sought for witness against Jesus to put him to death; and found none

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace and answered nothing. Again the high priest asked him and

and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace there cometh one of the maids of the high priest.

67 And when she saw Peter warming himself, she looked upon

ration, saying, Tell me the truth, in the presence of God, Art thou the Christ, the Son of the most High God?

62. To this Jesus answered, I am, and ye yourselves shall see convincing evidences of my being so; in the great and dreadful destruction which I will speedily send upon the unbelieving Jews; in the quick and wonderful progress that my religion shall make over the earth; and, finally, in my glorious appearing to judge the world.

63. When the high priest heard this, he rent his clothes in great indignation, and said unto the council, What need we trouble ourselves to seek for any more witnesses?

64. Ye yourselves are witnesses, and this whole assembly are witnesses, that he hath spoken manifest and notorious blasphemy; What think ye of it? And they all agreed, that for assuming to himself to be the Messiah, he deserved to be put to death.

65. Then the servants presently fell upon him, as a person already condemned, offering all manner of rudeness and indignities to him, beating him with their hands, spitting upon his face, blinding him, and then striking him, and bidding him, since he pretended to be a prophet, divine who it was that struck him.

66. & 67. ¶ In the mean time, Peter sat at the lower end of the room among the servants, expecting with fear the event of Jesus's trial. Where, as he was warming himself at the fire, one of the high

priest's maids looking earnestly upon him, said, I believe *you* were one of the followers of Jesus of Nazareth.

68. But Peter utterly denied it, saying, I know not what you mean. And going out into the porch, he heard the cock crow for midnight.

69. A while after, another maid-servant observing him, said to the flanders-by, Surely this man was one of Jesus's followers. But Peter positively denied it the second time.

70. Again, after some time, those that stood by, urged Peter further, saying, Most certainly you are one of this man's disciples; for your very speech sheweth that you are a Galilean.

71. But Peter, through anger and fear, now almost beside himself, denied it the third time with imprecations and oaths, saying, I know nothing of the man, neither had I ever any thing to do with him.

72. And presently after, he heard the cock crow for * three o'clock in the morning. Whereupon, calling to mind the warning which Jesus had given him, [That before * three in the morning, he should thrice deny him,] he went out, and, for grief at his own weakness and fearfulness, wept bitterly.

* See note
on Mat.
xxvi. 34.

him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them, for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

C H A P.

C H A P. XV.

Jesus is brought before Pilate, ver. 1. Pilate, contrary to his own Judgment, delivers him, upon the clamorous and tumultuous Demand of the Jews, to be crucified, ver. 15. He is mocked and abused by the Soldiers, ver. 16. And crucified, ver. 22. And derided by the Jews, ver. 29. Prodigies happen at his Death, ver. 33. Of which many were Witnesses, ver. 39. Jesus is buried by Joseph of Arimathea, ver. 42.

1 AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate,

2 And Pilate asked him, Art thou the king of the Jews? and he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

1. NOW the council of the chief priests and elders of the Jews, having spent the greatest part of the night in examining Jesus, after a short retirement, met again early in the morning, to consult how to destroy him: And because they could not of themselves put him to death, which yet they resolved should be done, they sent him before Pilate, the Roman governor, and accused him of designing to raise a sedition and make himself king.

2. Upon this, Pilate asked him, Are you king of the Jews? Jesus said, * Though you understand not the nature of my kingdom, and therefore xviii. 36. look upon me as a mean and contemptible person, yet it is really true that I am a king.

3. In the mean time, the chief priests continued accusing him † with much clamour: But Jesus, knowing their unreasonable malice, and that no vindication of himself could be of any force with those that had before resolved to condemn him, refused to give any more answers.

4. Then Pilate spake to him again, saying, Will you make no defence for yourself? Do you not hear how vehemently these men accuse you?

5. But Jesus still held his peace, making no answer at all; so that Pilate greatly wondered what he meant.

6. However, Pilate perceiving plainly by the whole management of this affair, that the Jews accusation of Jesus was merely malicious and unjust, desired in his heart to acquit him and set him free. And he thought to have done it upon this occasion. It was the custom of the Roman governor, at the feast of the passover, to gratify the people of the Jews with releasing to them one prisoner whom they themselves pleased.

7. Now, besides Jesus, there happened to be at this time a remarkable prisoner, called Barabbas, one who had been a notorious malefactor, and was at this time in prison for having been at the head of a great sedition, wherein much outrage and murder was committed.

8. & 9. When therefore, the people came to Pilate, desiring him to release them a prisoner, according to custom; Pilate, thinking that he had now a fair opportunity of discharging Jesus, asked them, which they would choose to have released, Jesus or Barabbas? Supposing that they must needs choose Jesus, rather than such an infamous malefactor as Barabbas.

10. For Pilate, as I said, perceived plainly, that it was merely out of envy and malice, and not for any

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named *Barabbas* which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the king of the Jews.

10 (For he knew that the chief priests had delivered him for envy).

11 But

real crime, that the chief priests were so eager to have Jesus put to death.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do unto *him* whom ye call the king of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the soldiers led him away into the hall, called Pretorium; and they call together the whole band.

11. Nevertheless, contrary to Pilate's expectation, when he had proposed Jesus and Barabbas, the people, prevailed upon by the clamour and importunity of the chief priests, asked to have Barabbas released, and not Jesus.

12. At which, Pilate, surprised, said, Why, what would you have me to do then with this man, who is accused here of pretending to be your king.

13. The people urged, and pushed on by the indefatigable malice of their chief priests and elders, replied, Let him be crucified.

14. Pilate, astonished at this malicious and obstinate perverseness, said again, Why, what evil has this man done? I do not see that ye have proved him guilty of any crime. But the people, now in a heat and tumult, cried out the more fiercely, Let him be crucified.

15. Then Pilate, though satisfied in his own mind of Jesus's innocence, yet seeing the tumult increase so as even to endanger a sedition, he, in compliance to the importunity and clamours of the Jews, yielded to release Barabbas unto them: and having scourged Jesus, he delivered him to be crucified.

16. ¶ Then * the soldiers took Jesus away, and carried him into the ^{on Matt.} Pretorium, or Inner-hall; and called ^{xxvii. 27.} their whole company together, to mock him and make sport with him.

17. And because the crime laid to his charge, was, that he pretended to be a king, they, in derision, put upon him a purple cloth for a robe; and set a wreath of thorns upon his head for a crown, and gave him a reed or cane in his hand for a sceptre.

18. And they kneeled down to him, and scoffingly saluted him, saying, Long live the King of the Jews.

19. Then taking the cane out of his hand, they struck him upon the head with it, and spit upon his face, and abused him with all possible insulting scorn and contempt.

20. And when they were weary with mocking him, they stripped him of his kingly attire, and put his own clothes on again, and carried him out of the city with his cross upon his shoulders, to be crucified.

21. And as they were in the way, they met with one Simon of Cyrene (the father of * Alexander and Rufus) travelling upon the road: And because Jesus was faint, and not able to carry the cross any further, or because they suspected Simon to be a favourer of Jesus, they stopped *him*, and compelled him to go along with them and carry the cross.

22. And in this manner they went to the place, which, from the execution of malefactors, was called Golgotha, that is, the place of a skull.

23. And when they were come thither, they in mockery offered Jesus

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*.

18 And began to salute him, Hail, king of the Jews.

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull.

23 And they gave him to drink, wine mingled

* Men well known at the time when this gospel was written.

mingled with myrrh : but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the super-
scription of his accusa-
tion was written over,
**THE KING OF
THE JEWS.**

27 And with him they crucify two
thieves ; the one on his
right hand, and the o-
ther on his left.

28 And the scrip-
ture was fulfilled, which
saith, And he was num-
bered with the trans-
gressors.

29 And they that
passed by, railed on
him, wagging their
heads, and saying, Ah,
thou that destroyest the
temple, and buildest it
in three days.

* *vinegar mixed with gall*, instead of
the stupifying potion of *myrrhed wine*
usually given to malefactors ; but he
refused to drink it.

24. Then they nailed him to the
cross, having first stripped off his
clothes : Some of which the soldiers
divided among themselves ; and for the
rest, to prevent tearing them, they cast
lots.

25. Now it was about \dagger nine o'-
clock in the morning, when they thus
crucified Jesus.

26. And they put over his head, ac-
cording to the Roman custom, an ac-
count of his crime in these words :
THE KING OF THE JEWS.

27. Also they crucified with him
two robbers, on each side one, and Je-
sus in the middle.

28. By which means was fulfilled
that prophecy of Isaiah, chap. liii. 12.
[And he was numbered with the trans-
gressors.]

29. & 30. Furthermore, the people
which passed by, seeing him hang upon
the cross, shook their heads and said,
Ah, you that pretended to do such
mighty works, see now if you can de-
liver yourself from death.

31. In

* St. Mark seems here by σίρις ἐμπενησέος to signify the po-
tion given Jesus in contempt, instead of the real τάρις ἐμπενησέος.

† Thus ὥρα τέττη signifies here, according to the Jewish reckoning.
But St. John, writing after the destruction of the Jews,
computes in the Roman way ; and so ὥρα ἑττη, John xix. 14, sig-
nifies not noon, but six in the morning. By which observations,
these places are perfectly reconciled.

31. In like manner the chief priests and teachers of the Jews, thinking themselves now absolutely secure of him, said in derision one to another, You see, he that undertook to be a saviour of others, cannot save himself.

32. He pretended to be the long-expected Messiah, the prince and deliverer of Israel: Let him make proof now of his power, by delivering *himself* from this punishment, and * we will believe on him. One † of the robbers also that were crucified with him, upbraided him after the same manner.

33. ¶ Now at mid-day, when Jesus had hung about three hours upon the cross, there began a miraculous darkness over all the land, which lasted till three in the afternoon.

34. And at three o'clock, Jesus being in the agony of death, cried out aloud, saying, *Eloi, Eloi, lama fabachthani*; that is, *My God, My God, why hast thou forsaken me?* Psal. xxii. 1.

35. Which words, those that stood by, hearing, and not understanding, but deceived with the like sound of different words, said, He calls upon Elias to come and help him.

36. Then one of the soldiers dipping a sponge in vinegar, offered him to drink: But || others said, Nay, let

30 Save thyself and come down from the cross.

31 Likewise also the chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save.

32 Let Christ the king of Israel descend now from the cross; that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land, until the ninth hour.

34 And at the ninth hour, Jesus cried out with a loud voice, saying, *Eloi, Eloi, lama fabachthani?* which is, being interpreted, *My God, my God, why hast thou forsaken me?*

35 And some of them that stood by, when they heard it, said, Behold he calleth for Elias.

36 And one ran, and filled a sponge full of vinegar,

* This they said, not that they desired, or would have yielded to any conviction, but merely by way of insulting.

† See note on Matt. xxvi. 8.

|| Thus St. Matthew relates this circumstance, which is here contracted as in an epitome.

vinegar, and put it on a reed, and gave him to drink, saying, Let alone: let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain, from the top to the bottom.

39 ¶ And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the less, and of Joses, and Salome;

41 Who also when he was in Galilee, followed him and ministered unto him; and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come (because it was the preparation, that is, the day before the Sabbath);

43 Joseph of Arimathea, an honourable

him alone, and see whether Elias will come to deliver him.

37. Presently after, Jesus crying again with a loud voice, and commanding his soul into the hands of God, expired.

38. Whereupon immediately the veil which parted the Holy of Holies from the Sanctuary, was rent from the top to the bottom; signifying the dissolution of the Jewish dispensation, and the opening to all believers an †† Heb. x. *Entrance into the holiest*, that is, into ^{19, 20.} heaven by the blood of Jesus. And many other strange signs happened at the same time, signifying the great alterations which God was about to bring to pass in the world.

39. Insomuch that the Roman captain himself, who was set with his soldiers to watch Jesus, observing the manner of his expiring, and the signs which accompanied his death, said, Certainly this was some extraordinary person, if not more than a man.

40. & 41. Several women also, who had attended Jesus, and supplied him with necessaries in his journey through Galilee, as Mary Magdalene, and another Mary (the mother of James and Joses), and Salome, with other women who came up with him to Jerusalem, stood at a distance, and were eye-witnesses of all these things.

42. & 43. ¶ And now, as soon as the evening was come, because the next day was the Sabbath, whereon no work might be done; one Joseph of Arimathea, a person of quality and esteem, who was of a pious disposition, expecting the revelation of the kingdom of God, and in his heart believed

believed Jesus to be the Messiah : This man, I say, desiring to preserve the body of Jesus from being cast out among the malefactors, came to Pilate early in the evening, and with great courage, begged that the body might be delivered to him.

44. & 45. At first Pilate was much surprised with this petition, and could hardly believe that Jesus was dead so soon : But sending for the officer who was appointed to watch Jesus, and being satisfied by him that Jesus was really dead, he granted the body to Joseph.

46. Then Joseph taking down the body, wrapped it in a fine linen cloth which he had bought, and laid it in a new sepulchre which he had caused to be cut for himself in a rock, and stopped the mouth of the sepulchre with a great stone.

47. All which was observed by Mary Magdalen, and Mary the mother of Joses, who followed after the body, with a design to come and embalm it as soon as the Sabbath was over.

counsellor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead : and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalen, and Mary the mother of Joses, beheld where he was laid.

C H A P. XVI.

Women coming to anoint the Body, are told by an Angel, that Jesus is risen, ver. 1. Jesus himself appears to Mary Magdalen, ver. 9. And to Two of the Disciples, ver. 12. And to the Eleven, ver. 14. He gives them Instructions to Preach, ver. 15. And ascends into Heaven, ver. 19.

1 **A**ND when the Sabbath was past, Mary Magdalen, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they looked, they saw that the stone was rolled away) for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed

1. & 2. **N**OW, on the morning after the Sabbath, very early, before it was perfect day-light, Mary Magdalen, and the other Mary, (the mother of James), and Salome, having prepared sweet ointment and spices, went to the sepulchre, intending to embalm the body of Jesus.

3. & 4. And as they were in the way, they debated among themselves how they should get that great stone removed, with which they had * seen Joseph of Arimathea stop the mouth of the sepulchre: but when they came at the place, they found the stone, to their great surprise, rolled away beforehand.

5. Going, therefore, to enter into the sepulchre, there appeared unto them an angel in the form of a young man clothed with a long white garment; first

* first sitting without, and then immediately going in and standing with another angel at the place where the body of Jesus had lain. At the appearance of whom, the women were greatly affrighted.

6. But the angel said unto them, Be not afraid : I know ye come to seek for the body of Jesus, who was crucified : He is not here, dead, as ye expect ; but is risen again, and alive : Behold the place where he lay.

7. And go, tell Peter and the rest of his disciples, that he is risen from the dead ; and that he will appear to them in Galilee, as he foretold them ^{† Ch. xiv.} before his death.

8. At this news, the women, partly affrighted, and partly surprised with great joy and wonder, turned back immediately from the sepulchre, and ran in great haste to tell the disciples, without speaking a word to any man whom they met by the way.

9. ¶ And thus the resurrection of Christ was first declared by a vision of angels. But as the women were going to tell this news to the disciples, Jesus *himself* appeared to them, and spake familiarly to Mary Magdalén, who had been a constant follower of him in his life-time, and on whom he had worked a great miracle of healing. And this was the *first time* of his appearing after his resurrection.

in a long white garment ; and they were affrighted.

6 And he saith unto them, Be not affrighted : ye seek Jesus of Nazareth, which was crucified : he is risen, he is not here : behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee, there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre ; for they trembled, and were amazed : neither said they any thing to any man ; for they were afraid.

9. ¶ Now when Jesus was risen early, the *first day* of the week, he appeared to Mary Magdalén, out of whom he had cast seven devils.

10 And

* This circumstance is mentioned by St. Matthew, ch. xxviii.
2. But contradicted by St. Luke, ch. xxiv. 4. and by St. John, ch. xx. 11, and 12. See also the note on Luke xxiv. 4.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that, he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

10. Now at the first sight of him, Mary * knew him not. But when by ^{Jo. xx.} his discourse he had made himself known to her, and confirmed, by an ocular demonstration, what the angel had before told her, she went and assured his disciples, who were disconsolate and lamenting at his death, that he was certainly risen again, and alive.

11. But they, notwithstanding this double testimony, both of the angels and of his own appearing, yet doubted, and could hardly believe it.

12. Afterward, Jesus appeared again, in the form and habit of a stranger, to two of his disciples as they were walking into the country. And when he had talked with them a good while, he at last made himself plainly known to them.

13. And these told the rest of the disciples, how Jesus had appeared to them also; and yet neither by this further evidence would they be perfectly convinced.

14. Again, after this, Jesus showed himself to all the eleven apostles together, as they were sitting at meat. And he reproved them for their dulness, in not remembering the promise which he had in his life-time so often made to them of rising again; and for their unbelief, in not crediting those who had already seen him after his resurrection.

15. ¶ And thus, during all the time between his resurrection and ascension, he continued appearing to his disciples, confirming their faith, and instructing them in the nature of the gospel, and the means of propagating it. And he said: Go ye into all parts of

of the world, and preach the gospel to all mankind.

16. He that embraces my religion, and by baptism enters into an obligation to obey it, and lives accordingly, shall be saved. But he that rejects the gospel, either by obstinate unbelief, or by impenitent disobedience, shall be damned.

17. & 18. And, for the more speedy and effectual propagation of the gospel against all opposition, ye shall be endued with such great and extraordinary gifts of the Holy Ghost, as shall enable you to work all kinds of miracles for the conviction of unbelievers, and for the establishment of the truth.

19. ¶ And now, when Jesus had given those and many other the like instructions and promises to his disciples for forty days together, he led them out into the Mount of Olives, and ascended visibly into heaven in their sight, and sat down at the right hand of God the Father, having all power in heaven and earth committed unto him for the good of his church.

20. After which, the disciples, being filled with the Holy Ghost, travelled from Jerusalem into all parts of the world, preaching the gospel every where with wonderful success, and confirming their doctrine with undeniable proofs.

16 He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils, they shall speak with new tongues.

18 They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.